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IN THIS ISSUE

Christmas—magic word for young and old—is just around the corner. Department stores have been getting ready for it for months. Most church schools have not yet begun to think about it. It is time to make plans! Christmas is being rapidly relinquished to pagan interests by a commercial age. Let the church beware lest Christmas cease to teach the spirit of Him whose coming it commemorates!

In this issue you will find a charming Christmas pageant, so written as to be usable in the simplest situation, yet capable of expansion to something much more elaborate. The suggestions for building worship programs offer suitable Christmas themes for every department. In our next number will appear a shorter pageant, suitable for outdoor use, an article by Marie Cole Powell on what to do with Christmas to make it most effective for your church school, suggestions for gift books, and an article on pictures in the home with special reference to appropriate Christmas pictures.

Dr. M. Ashby Jones has written a devotional article of unusual power. He is one of the great preachers of this country, and particularly well known throughout the South. A fellow pastor in his denomination says of him: "He is an independent thinker and a fearless speaker of great eloquence and power, he is awake to all of the public moral questions of the day, has rendered great service in the solution of social and inter-racial problems and is in sympathy with every movement that makes for the Kingdom's progress."

Many people are interested in the great cooperative movement represented in the International Council, but few know anything about its workings. Following the article in last month's issue on the International organization, we have this month two companion articles on how the program works out in the units which constitute it. You will follow with great interest what Herbert W. Gates and Arthur T. Arnold have to say from the viewpoint of the denominational and state units respectively. Next month will appear a gripping article on the work of a city council, and in the January number Mr. O. G. Herbrecht of Iowa presents a short story with a county council setting.

If we are prone to think that North America has a monopoly on religious education, it will do us good to read Dr. Barclay's thrilling report of his work among the Christian leaders of South America. Many in this country might well take a lesson from the Chilean pastors in their enthusiasm for the training of leaders. Dr. Barclay's reputation for exactness of statement makes us appreciate particularly what he says in this article.

Teachers who are looking for new ideas for their classes will enjoy the chat on Creative Dramatics and the one on the work of the Plus Ultra Class.

But let us not take more time to direct your reading! Leaf through the issue from cover to cover (as you probably have done before you read this) and make your own selections. Do not omit the advertisements, for often they contain just the suggestion for a book or an article of equipment which you need. And if you do not find your own most urgent problen discussed, write to the editors and perhaps we can take care of it in a later issue.—*Editors.*

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EDITORIAL

Youth in Quest

OUR cover page this month challenges the reader with the incomparable lines of Hofmann's head of the twelve-year old Boy, Jesus. We could almost request that before going on with these unworthy paragraphs the one who reads would turn to it again, study it in silent and prayerful contemplation, and let the soul once again yield to the thrill and the thrall of that eager young face, of those questing eyes, and of the incomprehensible pose in which the artist has created a symbol of all that is best in eternal youth. If after such a contemplation the remainder of these lines should be forgotten the writer would not complain!

Several elements have entered into the use of this picture this month.

For one thing a beautiful copy of this picture hangs in the private office of the Young People's Department of the International Council. To this room there come from time to time leaders of youth from all over the land to use a brief dedication service committing themselves anew to the leadership of youth in His name. Just entering upon His own adolescence He becomes a fitting center for the lives of those who serve youth.

Again, the week of November 6 to 13 is observed in many churches as Father and Son Week. The visit of Jesus to the temple at twelve years of age has the home as its back-ground and parents and a son as its leading characters. And in that unique question of Jesus, "Wist ye not that I must be about my Father's business?" we have the father and son relation set forth; we see in it the loyalty of son to father, the clash and conflict when the ideals of youth outrun the experience of age, and the answer of genuine idealism, "I must be true to the higher fatherhood. Did ye not know, ye who taught me loyalty, that it must be so with me?" One cannot escape the moral and spiritual significance of the fact that when at the beginning of adolescence youth goes forth on its quest for life, it has set its feet on a long and costly and meaningful road.

So, we would set the Boy Jesus in the mind of the one who reads.

Service Agencies and Projects

THE editors' mail during the early fall is heavy with requests for free publicity for the work of social service agencies, and others who desire to serve the public. Most of these causes are worthy. They should be brought to the attention of the public. We would like to give extensive space to all—if we could!

First of all there comes *American Education Week*, scheduled for November 6-13. Surely education deserves emphasis, and we should do all we can to extend its benefits. The JOURNAL would like to see some emphasis on religious education included in the programs for Education Week. The International Council is urging that Sunday, November 13, be set aside by the churches as religious education day. A suggested program appears in another part of this issue.

With much the same purpose, the National Association of Book Publishers is sponsoring the promotion of *Book Week* for November 13-19. Book Week is to be devoted to an attempt to promote more and better reading the year around. It is not generally known that the number of books read in America is far less per capita than in Russia. The quality of reading material selected by young Americans is frequently of very low grade. It is a worthy enterprise to bring an emphasis in our education on more and better reading.

The *Annual Roll Call* of the American Red Cross is scheduled for November 11-24. The good work of this organization was again brought to the attention of all during the disaster in the Mississippi valley last spring. While the Mississippi valley was inundated, twelve other disasters took place. In the same month that Florida bowed to the power of the hurricane, a tornado struck Ohio, a great fire did damage in Alaska, and floods occurred in Illinois, Kansas and Iowa. In all of these the Red Cross stood ready to serve. This mission of mercy has endeared the organization to the hearts of American people and makes them glad to respond to the call for support.

Near East Relief is asking churches and Sunday schools to promote the observance of *Golden Rule Sunday* on December 4. The observance of Golden Rule Sunday involves sacrificing the usual American Sunday dinner, eating the same rations as are allotted to the Near East orphans, and giving the difference for the sake of these children. How could we be brought more effectively into fellowship with them! The work of Near East Relief in saving more than one million lives must be followed up by training them for life and safeguarding their future.

The American Tuberculosis Association is continuing to strive to live up to its motto *All for health, health for all.* Its well known method of securing funds through the sale of Christmas seals will be used this year for the twentieth time. People have been glad of the opportunity to send Christmas cheer to their friends in packages sealed with the symbol of cheer extended to some unknown person who needed this health service.

We are glad of these opportunities to help in the service which these organizations are rendering. We bespeak for them the hearty support of those engaged in religious education. The ready heart and the responsive hand are achievements of a process of religious teaching, and one important method of such teaching is the actual practice of giving.

Singing the Way to Peace

HE WAS a rough old miner and also superintendent of the Sunday school, but in some ways at least he had the root of the matter in him. He said one day when choosing some hymns for the morning session, "We have to be careful about this, for *when you sing you learn more than you think!*" Let others debate if they will about his style but as for us, let us see what he meant.

In an adjoining column we print an inspiring poem that is a frank re-writing of the well-known hymn, "The Son of God Goes Forth to War." Mr. Allen believes that we have too long cast our hymns and songs for boys and girls in the old, out-grown, and ruinous ideas of war and bloodshed. Many earnest Christian people share with him the feeling that military terms and martial figures, fitting as they may be for the parade ground, are not the emotional nourishment to thread through a program of Christian nurture. There are other ways of stirring the emotions of childhood and youth than by "a mighty army," "blood-red banner streams afar," "marching as to war," and so on. One of the most hopeful things about modern religious education is the definite effort to center the idealism of youth in those positive, constructive enterprises that are thoroughly Christian.

After all the old miner hit the core of it. When we sing we are really acquiring more than we think for our whole lives. The modern psychologist tells us much about the many things that enter our lives through the back door, so to speak, of the subconscious mind. It is this profound law, however we may differ in explaining it, that operates when we sing. And for that reason let us take care what we sing. Some day perchance we will be wise enough to know the real meaning of the ancient record telling us that the first dramatic announcement of "peace on earth" was accompanied by the emotional thrill of great singing!

A Hymn of Peace!

By ERNEST BOURNER ALLEN*

The Son of God goes forth for Peace,
Our Father's love to show;
From war and woe he brings release,
O who with Him will go?
He strikes the fetters from the slave,
Man's mind and heart makes free;
And sends his messengers to save
O'er every land and sea!

The Son of God goes forth for Peace,
That men like brothers live,
And all desire the other's good,
And other's sin forgive,
He turns our spears to pruning hooks,
Our swords to ploughshares warm,
And war no more its death-blast brings,
Nor men their brothers harm!

The Son of God goes forth for Peace,
Nor lands nor power to gain;
He seeks to serve, to love, to lift—
Who follows in His train?
A glorious band, in every age,
In spite of scorn and pain,
True sons of God, His peace have made;
Who follows in their train?

Now let the world to Peace be won,
And every hatred slain;
Let force and greed be overcome
And love supreme remain!
Let justice rule in all the earth
And mercy while we live,
Lest we—forgiven much—forget
Our brother to forgive!

We send our love to every land—
True neighbors would we be;
And pray God's Peace to reign in them,
Where'er their homeland be!
O God, to us may grace be given,
Who bear the dear Christ's name,
To live at peace with every man,
And thus our Christ acclaim!

To be sung to *Materna*, "O mother dear, Jerusalem"; or *All Saints New*, "The Son of God goes forth to war."

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*Doctor Allen is Pastor of Pilgrim Congregational Church, Oak Park, Ill. For the convenience of those desiring them, he will send copies of this hymn at 25c per 100, plus postage.

Is the War Department or the Church Guiding the Lives of Your Young People?

THE "Committee on Militarism in Education" calls attention to certain developments in our national life which should make everyone interested in religious education not only pause and think, but investigate and act! We quote from their recent bulletin:

"55,000 school and college boys in the U. S. today are forced to take military training or leave their chosen colleges and schools."

"203 institutions compel participation in military drill."

"81 colleges and 21 high school systems by contract with the War Department require male students to take 3 hours a week or more in military science and tactics."

"Boys as young as 14 are given War Department courses in these high schools. Pre-war Germany did not begin military training at this early age."

It is commonly claimed that military training is not primarily for war, but a good developer for the growing lad, hence, neither harmful nor objectionable. The "Committee on Militarism in Education," however, gives among others the following quotations from military textbooks used in our schools and colleges:

"The object of all military training is to win battles."

"In this world of ours force is the ultimate power."

"The mainsprings of human action are self-preservation and self-interest, in a word, *selfishness*—the 'touch of nature which makes the whole world kin.' "

"The object to be attained by training is to enable the Army to wage offensive warfare. While training must cover certain phases of defensive doctrine and police doctrine, the Army must definitely understand that these are only means to the definite end—offensive warfare—and every individual in the military service must be imbued with the spirit of the offensive."

Church as well as state schools are included in the compulsory military training list. It is significant to note that the University of Wisconsin, of which Glenn Frank is president, has recently, by act of state legislature, discontinued military training. To quote again:

"The report of the Secretary of War for 1926, on page 22, states: 'During the course of a year the War Department guides, for varied periods, the lives of over 400,000 young Americans enrolled in the Regular Army, the National Guard, the Reserve Officers' Training Corps and the Citizens' Military Training Camps.' "

How to Hate Wisely

DEAN INGE of London was recently quoted as saying: "Personalize your admirations. Depersonalize your animosities." This, let it be noted, is a long-worded way of saying "Let the things that you admire gather around some great soul so that you can admire that person also, and so enrich and empower your life; but, for the things you hate, just keep on hating things, or ideas, but do not let them gather around persons, and so save yourself the injury of hating people."

Have you ever seen a committee disagree as to whether the new primary room shall be done in light blue or warm cream tones? All are good friends at the beginning but before things are over one woman's life-long objection to blue *has been transferred* to the dear innocent lady who greatly prefers it, and a lusty animosity has taken root. Years later people explain this personal hatred by saying hopelessly, "It's too bad, but Mary and Aunt Hat quarrelled over the color of the wall in the old primary room and have been at logger-heads ever since. The color they did choose had to be replaced years ago, but the hate still goes on."

Two men disagree as to the relative merits of Uniform and Graded Lessons and one man's objection to one kind is at once transferred to the other man and his animosity has become personal.

Or, again, one man takes a violent objection to certain ideas; these ideas may be radical or very conservative, materialistic or spiritual. Whatever they are, he is "agin 'em". There is no objection to that. But suddenly he transfers his objections to the ideas over to the people who hold them and before long a deep personal antagonism has been built up.

Religious education has in it a large number of people of strong convictions, deeply rooted emotions, and unusual devotion. For this very reason they need to take particular care lest they turn the Dean's wise advice around and *depersonalize their admirations* while they *personalize their animosities.*

Radioing Religious Education

A RECENT issue of *Liberty* carried the statement, "Radio has got religion, and religion has got radio." Whether this statement be true or not, it is an obvious fact that the radio is being increasingly used in broadcasting religious services. It is estimated that one in every fifteen radio stations is owned by a religious organization. While from some of the larger cities there occasionally comes the cry that religious stations are pests, the vast majority of people, especially the shut-ins and those who cannot hear great preaching in any other way welcome the religious radio as a great blessing. Dr. Cadman, who has often been referred to as "the clergyman with the largest audience in the world," says: "Properly used, radio presents an amazingly wide field for reasonable propaganda of the great truths we hold in common."

There are recent evidences that this late child of science may be made a potent instrument for propagating the work of religious education. One state council has been promoting leadership training by radio, and word comes from this state that many requests for literature are traceable to the radio messages. One of the great western universities has recently proposed, through its department of extension work, that one of the weekly programs be given over to projects in leadership training, which would include lectures on the subject, prescriptions for research, observation, and laboratory work, and the preparation by students of papers to be graded by accredited leaders in religious education. Undoubtedly, these are but the beginnings of extensive use of radio in broadcasting religious education news. The strange thing is why religious educators have not more readily taken to this new channel of education.

Religious Education Sunday, November 13

OF THE many special days and special weeks observed each year to give particular emphasis to certain purposes, none is more deserving of recognition than American Education Week. Its appeal is universal. Everyone is, or should be, interested in education. Through the varied processes of education are being determined the character of individuals and the quality of society in all its complex relationships.

The National Education Association, the American Legion, and the United States Bureau of Education unite each year in urging the observance of this week. The dates for 1927 are November 6-13. It is suggested that on the different days of the week special emphasis be given to subjects of public interest, such as health, the public schools, good citizenship, and community welfare. The churches are asked to give attention to this week, with sermons emphasizing the importance of education in determining the character of our future citizenry.

The International Council of Religious Education, representing the Protestant Christian forces in America in the field of religious education, has voted to cooperate in the observance of American Education Week and has recommended that Sunday, November 13, be Religious Education Day as a fitting climax to the observance of the week. The public schools have had no more loyal supporters from the beginning than the churches. The Christian forces of all denominations can be depended upon to cooperate heartily in the observance of Education Week by emphasizing the highest ideals of American education. It is highly important that Religious Education Sunday should be fittingly observed by the churches.

No teaching is sound that is not basically religious. The essential element in all religion is a belief in a Supreme Being; a consciousness of God in the universe as a living, vital influence in the lives of men. There is no phase of education so important as that which deals with man's relations to God and to his fellowmen. The world has found no basis or criterion for such relationships comparable with the life and teachings of Jesus.

It is folly to try to teach good citizenship and leave out all consideration of God. How can we expect youth to regard human rights as expressed in human law if they are not taught reverence for God and respect for divine law? The highest type of teaching is that which leads the student, as a searcher for truth, through the

marvelous labyrinths of material truth into those higher realms in which, through spiritual insight, the soul of the individual comes into intimate communion with the Soul of the Infinite as the source of all truth, omnipotent Creator, loving Father, compassionate Savior and Friend.

Expedient or Love?

IN an article in this issue, Dr. Herbert W. Gates of Boston contends that cooperative work among the churches should grow out of a genuinely Christian unity of spirit and purpose, and out of the fact that there are many things which can more expediently be done together. In actual practice the second of these motives has more often been urged. Many things can be done more effectively and with less expense if we pool our resources. Thus we are constrained to identify our interests with those of others because it pays. We call that business sense. If the same appeal were made in the name of *love*, it would be called foolishness. Yet, when our task is the teaching of the gospel of love, should not *love* predominate in our associations with one another?

When a man marries because it is expedient and may gain him some ulterior gain, we do not rate him high in our scale of honor. Our romantic instincts insist that cooperation in the common enterprize of establishing a home shall be on the basis of love. Usually it does not *pay* in the commercial sense of that term. But love still insists on establishing homes. Should our religious instincts be satisfied with a lesser motive than love as a basis of cooperation?

However, love works in strange ways. What may have been initiated on a basis of selfish expediency may result in something which is very different from its origin. The very process of working together may teach us to love one another. Be it said to the glory of cooperative work for better Sunday schools, it has often afforded the churches of a community their first contact for cooperation in a common cause. Out of such working together have grown mutual appreciation and love.

The International Council of Religious Education is bringing together the official representatives of many denominations, together with those who represent the organized church school work in communities. Out of this association are growing mutual respect and many lasting friendships. Working together is teaching us to love one another. And it follows as the night the day, that to love one another more compels us more and more to work together.

Religious Education and the Normal School

FEW people realize the rapid development of the normal school or teacher's college. There are now approximately four hundred of these in the United States. During the past twenty years attendance in teachers' colleges and normal schools has increased from 65,000 to 245,000 students. According to Commissioner of Education Tigert, seventy-eight per cent of our public school teachers have received their training in institutions under public control. An even larger percentage of our future public school leaders will undoubtedly be trained in normal schools and teachers colleges.

It is of particular interest to church school educators to note that the majority of public school teachers are being trained in secularized institutions which have no legal authority for including religious instruction in their curricula or for offering courses dealing with the professional teaching of religion. A literal interpretation of the separation of church and state precluded the teaching of religion as such in tax supported institutions. Such religious elements as are provided are being "bootlegged" in.

In most of our discussions about the relation of church and state we have had in mind the elementary and high schools. It has been pointed out that while religion cannot be taught in these schools the teacher may set a genuine moral and religious atmosphere. Admittedly, the teacher may create such an atmosphere but a more ultimate question is, how can a secularized system of teachers' colleges produce teachers capable of generating moral and religious atmosphere? If our public school teachers go into the classrooms after three or four years of secularized training can we expect them to take anything but a negative, if not an antagonistic, attitude toward religion?

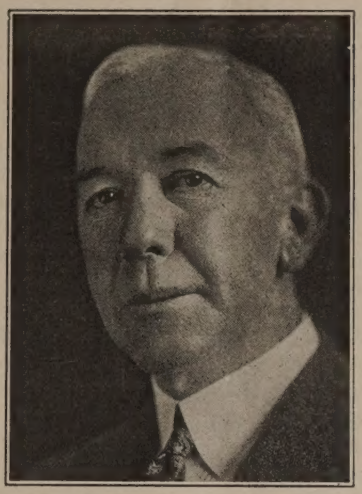
We may grant that these teachers may have been Sunday school attendants prior to going to normal school, but who dares to presume that the kind of religious training they got was more than a smattering? We may also grant that some students attend church during their normal training, but it is not likely that the vast majority hold vital connections with the church during this time.

Not only will this lack of religious education be felt within the public school. It will mean a distinct loss to the churches of the community in which public school leaders teach. In every community there are Sunday schools in need of just the leadership that the public school teacher should be able to give. But if the training of the teacher did not include courses in religion and in the professional teaching of religion, how can she be expected to be a genuine asset to the churches?

May it not be that the churches of our country are unawake to one of the greatest weaknesses of our normal school system? While a good deal of theorizing about the separation of church and state is going on, are we not neglecting a most important opportunity to give our public school teachers the kind of education which they need in order to make them guides of the childhood and youth of the land? Church colleges, in which religion may be taught, are touching only a small proportion of the nation's future school teachers. The church will not have discharged its full duty until it has solved the problem of supplementing the curriculum of the normal school. It would seem that a solution may take one of two forms, namely, either that courses in religious education be included in the normal school under the auspices of the state or that the churches combine their forces and provide courses in religious education at their own expense and under their own direction.—*H. Shelton Smith.*

THE SPIRITUAL LEADERSHIP OF JESUS

By M. Ashby Jones*



M. Ashby Jones

BEFORE we ask who others think Jesus was, let us seek to find who esus thought he was. This is not mpossible, because the revelation vhich he made of himself was neces- arily a revelation of the person, which ıe was conscious of being. Perhaps hat which is unique in his personality vas his consciousness of his sonship o God. This seems to have been an ıssured, unquestioned, and primary consciousness out of which he spoke ınd acted.

This gave him that simple but matchless dignity. This dignity did ıot come to him because men called ıim divine. Men called him divine because of that divine dignity. Is not the explanation of the fact that he lived a life worthy of the Son of God, to be found in the fact that in his own consciousness he was God's son? It was in this way, too, that he made his revelation of God as Father. Men beheld the Father in the son. This is the meaning of the words of Jesus, "He that hath seen me hath seen the Father."

IT IS also of profound significance that he, who of all men was most clearly conscious of his sonship to God, was also most clearly conscious of his brotherhood to all men. How simply and beautifully this is revealed in the address of the model prayer which he left us: "Our Father." Within the circled sympathy of that all-inclusive possessive pronoun is revealed the conscious identification of himself with the human race. This is expressed also in his attitude toward human life. There was no division or discrimination of race or nationality, class or caste, in the heart of Jesus.

Let us insist that this was Jesus' consciousness of kinship—not a philosophy, an intellectual creed, or a sentimental pose. He instinctively identified himself with the life-needs and aspirations of all men. In his wonderful parable of the judgment he makes the cause of every man his cause, and insists that each man is related to him as he is related to his fellow men. A service to the least of human life is a service to him, and an offence against the least, is an offence to him.

FROM the standpoint of this interpretation of the personality of Jesus, we might well give a reconsideration to many phrases which have become familiar in our religious teaching. What would it mean to "receive Jesus into your life," or, the experience of "the indwelling Christ"? These, and so many other phrases which we have used, carry the idea of a union of two personalities—even the identification of two personalities. In the case of the coming of Jesus into one's life, it would be the coming of the consciousness of Jesus into the consciousness of another, conforming and transforming that consciousness unto itself. This would be the profoundest change which could take place in a personality.

Jesus said to Nicodemus, "Except ye be born again, ye cannot enter the Kingdom of God." Let us think of a man who today lives with the consciousness of his fellow men as clients, customers, constituents, debtors, creditors, or any of the classifications with which men deal with one another in the business world. Then suppose that tomorrow, no matter from what cause, he awoke to the consciousness that all men were the children of God his Father, and therefore his brethren. So profound and revolutionary would that change in his personality be, that no other phrase would describe it, except that he was "born again." He would indeed be "a new creature." Will not the coming of the Christ into a man's life be the coming of the Christ consciousness into his consciousness, and thus the transforming of his attitude toward God and men?

THERE is life before birth, but not conscious life. Birth means the coming into consciousness of a life which had breathed unconsciously in the womb. So there is sonship before there is consciousness of sonship. We may say that all men are sons of God, but they are not conscious of their sonship. In this sense one is "lost." One lives within the radius of his consciousness. His life is limited by his knowledge, horizoned by his interests, and circled by his sympathies. All the rest of the world is, for him, as if it were not. He is "lost" to all of that life of thought, sentiment, aspiration, affection, and relationship, beyond the radius of his consciousness. Jesus thus stated his mission, "I came into the world to seek and to save that which was lost." Does he not mean that he came into the world to arouse men to the consciousness of who they are?

WE MAKE music, believing there is a sensitiveness to harmony in others which will vibrate responsive to the concord of sound. We paint pictures believing there is in others an appreciation of beauty, which will answer to the appeal of beauty. So Jesus came calling to men in the faith that there was within human nature that which would vibrate to the Divine voice. "If I be lifted up," I will attract that quality of human nature which is akin to the Divine, and I "will draw all men unto me." Here is the spiritual leadership of Jesus. He is God's appeal to the divine kinship latent in every man. It must be his voice which calls that kinship into consciousness. Here, then, is the task of the Christian parent and teacher. In some way, they must call with the voice of Jesus. In some way he must "be lifted up" in the faith that there is something of the divine in every man which may be aroused into conscious life by the Christ appeal.

*Rev. M. Ashby Jones, D.D., is Pastor of Second Baptist Church, Saint Louis, Mo.

THE LAUSANNE CONFERENCE ON FAITH AND ORDER

By Peter Ainslie*

WHATEVER people may think about the possibilities of a united Christendom, the World Conference on Faith and Order, held at Lausanne, Switzerland, August 3-21, 1927, registered a definite advance toward the fulfilment of Christ's prayer for the oneness of his flock. Back of it were seventeen years of definite preparation. In the General Convention of the Protestant Episcopal Church, meeting in Cincinnati, October, 1910, a resolution was passed proposing such a conference. Bishop W. T. Manning, who offered the resolution, was then rector of Trinity Church, New York. Sitting beside him in the House of Deputies was Mr. J. Pierpont Morgan, who said: "I heartily favor that move and here's my check for $100,000."

An interdenominational commission was formed. Deputations were sent to the Church of England, to the Nonconformist bodies in Great Britain, and to the churches on the continent of Europe. In every instance there were promises of cooperation, except from the Roman Catholic Church. This was very much regretted, but the pope, while declining the invitation because it was not in keeping with their traditions, promised his interest and prayers. The Eastern Orthodox Church, commonly spoken of as Greek Catholic, numbering 133,000,000, cordially accepted the invitation. Most of the communions in America responded favorably. A number of local conferences were held on the Atlantic coast and in 1920 a preparatory conference was held at Geneva, Switzerland, which indicated the door was opening for advance. A continuation committee was appointed there to prepare for the World Conference.

Mr. Robert H. Gardiner, of Boston, who had been largely the guiding spirit from the beginning, suddenly passed away in 1924 and from that time on Bishop Charles H. Brent, of Buffalo, who had been carrying the work jointly with Mr. Gardiner, was compelled to assume the leadership. This he did with a fidelity and humility that gave to the Lausanne Conference a spirit of fellowship and outlook of purpose which enabled it to register high in spiritual worth.

A YEAR before the Lausanne Conference the subjects committee prepared material simply as suggestive of questions which most naturally arise in any thorough consideration of the general subject of Christian unity. These were as follows: (1) The Call to Unity, (2) The Church's Message to the World—the Gospel, (3) The Nature of the Church, (4) The Church's Common Confession of Faith, (5) The Church's Ministry, (6) The Sacraments, and (7) The Unity of Christendom and the Relation Thereto of Existing Churches. To each of these subjects two speakers were appointed to deliver thirty minute addresses, followed by four speakers with fifteen minute addresses, and then general discussion from the floor. The first subject was expressed in a sermon by Bishop Brent, which was delivered in the Cathedral on the opening of the Conference.

The other subjects were divided into two sections—(2), (3), and (4) and then (5), (6), and (7). After discussing the first section for three days, all the delegates were divided into three groups, each delegate having registered his choice of subject at the beginning of the Conference. After a general discussion these groups were subdivided into four or five groups, depending upon the size of the general group. These were in executive session several days. Every person was free to express his views on the subject involved, both for himself and for his communion. The discussions covered the field well. Each subdivision prepared its findings. An editing committee received these and prepared a general statement of findings on that subject, which was presented to the Conference as the findings of the whole group. Here it was discussed freely and all suggestions were referred to the editing committee, which reported later, when the findings were usually received unanimously in the Conference. The second section was treated in the same way. All speeches were delivered in English or German or French and interpreters were provided to make translations.

THIS brief paper will not permit a presentation of findings on all the subjects, but the first subject —"The Church's Message to the World—the Gospel" —may be taken as an example. It was discussed in two thirty minute addresses by Prof. Dr. Adolf Diessmann, of Germany, and Bishop Francis J. McConnell, of Pittsburgh, followed by fifteen-minute addresses by Dr. Nicholas Glubokowsky, of Bulgaria; Dr. William Adams Brown, of New York; Bishop Harald Ostenfeld, of Denmark; and Prof. Wilfred Monod, of Paris.

The editing committee must represent all angles in its report—on one hand, the conservative Eastern Orthodox and Lutherans and, on the other hand, the liberal Congregationalists and Methodists, with nearly a hundred communions falling in between. In brief it was as follows:

"The message of the Church to the world is and must always remain the Gospel, . . . which is more than a philosophical theory, more than a theological doctrine, more than a program for social and secular betterment. . . . The Gospel is a sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which now devastate society into the enjoyment of national well-being and international good will.

"Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice, and spiritual inspiration, the Church offers in the eternal Gospel an answer to all the legitimate needs and providential aspirations of the modern world. Consequently, alike in the past and the present, the Gospel is the only and absolute way of salvation."

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WORSHIP IN THE HOME

By Robert Seneca Smith*

THE conduct of the average congregation in our non-liturgical churches reveals an amazing ignorance of the nature and significance of worship. Many persons come late to church; worry through the "preliminaries" and restlessly wait for the sermon to begin. For the sermon seems to be the "feature" of the service, and what precedes and follows is often a meaningless jumble of music, prayer and scripture, badly put together and without any apparent whence or whither.

In part this condition is due to the failure of our non-liturgical clergy to understand the use of the materials of worship and to an absence of technique in arranging and conducting the service. But it is also due to the fact that church schools in the past have not provided instruction in worship and that in the home life of church going people the practice of family devotions has been so largely abandoned. For worship is learned as other things are learned, and like so many other human lessons it is learned through experience. There is no substitute for experimenting with and experiencing worship.

"Parents must ever keep in mind the objective for which family worship exists. It is for the sake of referring to God the daily life of each member of the home. It is to see each transient and even trivial experience in its relation to the Divine will. It is to feel the presence of God in the common duties and pleasures and anxieties of each day. It is to know that at the evening table a place is set for the Unseen Guest and that at the end of the meal all things will be referred to him for help and light and appraisal.

"What an august privilege to be able to invite God to one's home! For a man's home is his castle. He may bid to it whom he will and shut out those whom he pleases. He may even bid to come or choose to exclude God himself. Herein lies the significance of home worship.

"If parents would only stop talking about the difficulties and would begin to experiment with some form of family worship it could be reinstated and the spiritual values which are now being lost could be restored."

So says Professor Smith in this powerful article on "Family Worship." Parents will appreciate the practical suggestions which he makes for instituting and carrying on worship in the home.

TO TEACH its constituents the meaning and art of worship is a task which ought to be discharged as a part of the regular instruction of the church school. But it is something which the church can not successfully achieve alone. The home also must do its part, and this for two main reasons. *First*, the home alone can minister to the training and experience in worship of the pre-school child, who during his early years is peculiarly sensitive to the influence of worship. *Second*, worship is essentially a social as well as a personal act. It requires that the individual should unite with his fellows in a particular attitude of thought and feeling toward the unseen world. When this is borne in mind, and when it is further remembered that the family is the primary and most natural social group and that social experiences are learned most readily in the family relationships, the importance of family worship will be seen.

Those persons have been thinking soundly who have insisted that something was being lost out of our American life because of the failure of the home to maintain its own worship. They have not always perceived the full extent of that loss, for they have not fully appreciated the significance of worship. They have not realized that it is an incomparable act which more than any other brings one into the presence of the Unseen Spirit, lifts every experience and problem to a higher plane of thought, serves as a rallying point for one's scattered and defeated energies, and unites all who participate by a bond which is social and spiritual. Home worship as a builder of family spirit and morale can hardly be overestimated.

The writer is assuming that the majority of the readers of this article will agree that in the passing of home worship something of vital importance is being lost. He also believes that many parents desire and would be willing to attempt family worship if they could be given some concrete constructive and workable suggestions which were sufficiently elastic to be used with modifications in the average American Home. That is why this article has been undertaken.

Discussing the Problem

IT WOULD seem to be a sensible thing at first for parents to discuss the matter of home worship, not theoretically but specifically and with reference to their own home. Let them talk the matter over as they would review the family budget. They will not do this unless they take worship seriously and unless the religious educational program of the parish has led them to feel its central importance in the life of the home. But granted that they sense the value of what they are now omitting from their home activities, the time has come to talk over ways and means.

It is wise to include the older children in the discussion of any problem that involves the family. There are many homes in which the entire family discusses a proposed trip, a party, the purchase of a new piece of furniture or the redecoration of a room. This custom is more than an aid to the training of children in good taste. It makes for the solidarity of the family. It is an experience in sharing. The same thing may be done in the establishing of some type of home worship. For here, almost more than in any other matter, the successful achievement of the plan depends on having from the start the interest, understanding and cooperation of every member of the family. Let it be understood that the family as a unit is going to try to relate its life to the great unifying purpose of God, and home worship will be seen to be an act in which the welfare of all must be the concern of each.

Such a discussion will undoubtedly reveal the fact that the problem of home worship is made more difficult by certain necessities and habits which prevail in the modern American home. The home is less a center than it was in former years for all the activities of its

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members. The school, business, pleasure, social and civic engagements tend to pull the different members of the family away from each other and from the home. The forces operating upon the modern family are centrifugal. It has been said that it is impossible to get an American family together long enough to say the Lord's Prayer. But when one remembers that the Lord's Prayer may be repeated very slowly and reverently in less than half a minute the objection is ridiculous. As a matter of fact people find time to do the things they want to do and a way of doing what they really care for. What is required is sufficient desire and then ingenuity of planning and consistency of execution.

A Stated Time for Worship

THERE are various times in the day, which in former years were available, that are no longer conducive to home worship. It is impossible in most homes to have more than a brief blessing at breakfast. The pressure of getting the children off to school and the earning members of the family off to work makes breakfast a hectic and uncertain meal. Likewise, worship in connection with the mid-day meal is equally difficult to manage. Some members of the family do not come home for lunch and for those who do the luncheon is often a movable feast. The bed time hour also varies with the ages of the younger children and the social engagements of the older ones.

But the evening meal in most homes is a time when the family is together. And the writer would suggest that parents consider establishing the custom of family prayers around the evening meal. At any rate a stated time is one of the first things to agree upon in the family conference. When it has been decided let it be regularly used and safeguarded. Let it be utilized even on those occasions when only two or three of the family are together. And let it not be given up when guests are present, for it may well be that the moments of worship in which guests are allowed to share will be the longest remembered and treasured of all the acts of one's hospitality.

What to Do With the Time

THE evening meal if it can be kept free from the annoying conditions of the day that has just preceded it may be one of the most refreshing experiences that a home affords. Certainly a family meal ought to be more than a chance to satisfy one's hunger. It is not a substitute for a lunch wagon or a counter restaurant. And one of the opportunities that parents should make the most of in connection with a restful and leisurely evening meal is that of cultivating table conversation. Presumably each member of the family has had some experience during the day that he might well share with the others. To be able to talk about that experience in an interesting way is an excellent social gift. Why not bring to the evening meal some experience in the day which has been interesting or helpful or illuminating and for which you are glad and grateful? Surely to sit down at the table and to hear father and then mother and then each of the children pour out their troubles and then to make a general pool of them is a pretty sorry aid to digestion and to a pleasant evening. It is not fair to the family. It savors too much of boarding house tactics. And while the writer would be far from urging that the evening meal should be the occasion for ringing all the joybells of a fictitious Pollyannism, he is suggesting that it might be the occasion for gathering together the high points in the day for which the family as a whole may be grateful.

When that is done, what could be more natural than to spend a few moments in thanksgiving to the Giver of the opportunities of life. Worship must be natural. It ought not to be so sharply differentiated from the common things of every day. One's thought ought to move easily from the daily round to the presence and will of God. So at the end of the evening meal, there might be a moment's pause, a prayer of thanksgiving for the experiences of the day that have been shared, the reading of some scripture that breathes forth the mercy of the Lord and then a verse or two of some appropriate and familiar hymn. Something would happen to any home that established such a custom, and years afterward the children, grown to man's estate, would cherish the memory of such an evening hour.

To be sure the theme would not always be that of thanksgiving. At times there would be sad things to narrate. And where they are not too private or personal to be shared they could be talked over and the prayer ought to gather them up and lay them before God. Often a problem will be clarified and a disappointment will be lightened when it is shared as a matter of family concern and when it is related to the Divine plan and love. So it may come about that the home will be more closely knit together in such experiences and that unseen guests, whose names or needs have been mentioned in the conversation and the prayer, will add their presence to the family group.

Learning How to Worship*

IT HAS already been urged that worship must be learned. It is not merely the desire that must be cultivated nor an attitude of mind that must be developed. There must be wise and right thinking about the elements involved in worship and a certain understanding of how to use those elements.

For example, worship implies the *right thought of God*, as knowing our needs, as directing his universe, as able to help men to meet its demands and as motivated by the spirit of understanding and love which is revealed in Christ. To think that our worship influences God to do what is contrary to his purpose or hostile to our highest interests vitiates the act of worship. We worship not that we may persuade God to do our will but that we may be led to see and to do his will.

Worship also involves the *right thought of self* and the right attitude towards one's talents, time, possessions and opportunities. It implies a proper understanding on our part that we are not only heirs of God but stewards who are answerable to the Giver of all Gifts.

Worship demands a *right attitude toward the scriptures.* We use the Bible in worship that we may see the character of God more clearly and the experience of men who have tried to serve him. We use hymns in worship in order that we may share the experiences of faith and hope and spiritual illumination of those who wrote them.

*The following books are suggested: *The Training of Children in the Christian Family*, Weigle, L. A., (Pilgrim Press); *Training the Devotional Life*, Weigle and Tweedy, (Pilgrim Press).

Worship necessitates an understanding of the *nature and value of prayer*. It is not begging or magic or a foolish superstition. It is an act by which men seek to bring themselves into the presence of the source of law and light and love in order that they may see life with a truer perspective and relate all of its issues to the plan of the Eternal.

BUT while these larger values must not be forgotten in home worship, the materials used there should be suited to the age level of the children participating. Parents can afford to set aside their own adult needs and think in terms of their children's comprehension. Where the children are of different ages and the age range is considerable, the worship may be suited now to one age level and now to another. Perhaps the experience that some one child has reported in the table conversation might be taken as the starting point for the worship that follows. The children may suggest scripture readings or hymns which they think are appropriate.

The use of seasonal themes* is helpful. The Thanksgiving, Christmas and Easter seasons are natural points of contact with the children's own interests. These, together with national holidays and local anniversaries may be used as centers around which the program of home worship is developed.

Very young children of the pre-school age must be trained differently. Their bed time hour will precede the evening family meal. They are too young to participate in home worship. But when the mother puts her little child to bed and sings to him a lullaby song or tells him a story and bends over him in prayer, she can do a great deal to bring to his sensitive mind an atmosphere of reverence and of worship. Parents ought to read for help on this point Mrs. Mumford's *The Dawn of Religion in the Mind of the Child.*

*Helpful books along this line are: *Manual for Training in Worship*, Hartshorne (Scribners), *A Curriculum of Worship for the Junior Church School* (Century).

The Object of Home Worship

PARENTS must ever keep in mind the objective for which family worship exists. It is for the sake of referring to God the daily life of each member of the home. It is to see each transient and even trivial experience in its relation to the Divine will. It is to feel the presence of God in the common duties and pleasures and anxieties of each day. It is to know that at the evening table a place is set for the Unseen Guest and that at the end of the meal all things will be referred to him for help and light and appraisal.

What an august privilege to be able to invite God to one's home! For a man's home is his castle. He may bid to it whom he will and shut out those whom he pleases. He may even bid to come or choose to exclude God himself. Herein lies the significance of home worship. The family is the host and God the guest. And it is an experience which any family may enjoy if the matter is taken seriously. If parents would only stop talking about the difficulties and would begin to experiment with some form of family worship it could be reinstated and its spiritual values restored.

The writer has in mind a certain elderly woman who maintains home worship in a somewhat unique way. She makes her home with her son and his family. It is a busy household and the opportunity for family prayer is not usually forthcoming. But this woman, who in her own private worship has used for years a little book called *Daily Strength for Daily Needs*, sits down during the day, now with one member of the family and now with another, just as she can "get hold of them to listen" and reads the page for the day. Grandma, as she is lovingly called, constraining individual members of her family to worship for a minute or two each day, is a shining example of what may be done where the spirit is right and the desire is strong; and her consistent attempt to keep worship alive in her home will always be remembered by her children, who do not need to wait for her death before they can call her blessed.

1850 David C. Cook 1927

A Generous Bequest

MR. DAVID C. COOK, announcement of whose death was made in the September Journal, left a bequest of $30,000 to the International Council of Religious Education, which will probably be turned over to the Council by the executors of the estate about August, 1928. By the provisions of the will there are no conditions or limitations with respect to this bequest, it being left to the Council to determine how it shall be used. Mr. Cook also left a bequest of $20,000 to the World's Sunday School Association. Throughout his life he was a loyal friend and generous supporter of both the International Council and the World's Association, and it was in keeping with this fine spirit of helpfulness that these splendid gifts were made, for which all friends of the Sunday school cause are truly grateful.

WHAT IS AN ADEQUATE PROGRAM FOR THE SMALL SUNDAY SCHOOL?

By L. F. Sensabaugh*

THE size of the small Sunday school will, in the very nature of the case, affect the quantity of its work. There is no good reason, however, why the quality of the work may not be as high grade as that which is carried on in a school with larger numbers. Every phase of the work carried on in the large Sunday school has its counterpart in the small school. This is true because both schools are dealing with folks and should undertake to meet their needs. The essential elements of both programs are the same. The small school will need to make provision for worship and training in worship, for study and instruction, for the recreational and social life of its pupils, for helping them to engage in world and community service enterprises; and, above all, it will need a constructive evangelistic effort. It is only in the *manner* in which this work is to be carried out that we are confronted with the problems peculiar to the small school.

The Program of Worship

TO conduct a worship service in the small school requires most careful study and preparation. In most cases the leader of worship will be confronted with the entire school ranging in age from the very small children to the oldest members of the church; and yet with such a range as this a real service of worship may be conducted. The first prerequisite is to select someone who is competent to lead such a service. It may be that the leader of music or even the Sunday school superintendent will not be the proper person to render this service. The leader of worship must be someone who appreciates the difference between a mere "opening exercise" and a worship service. Such a person will need to make a careful study of the conditions under which worship may be conducted, of how the materials of worship may be assembled and what kind of materials should be used.

One of the chief drawbacks to worship in the small school is due to the use of poor songbooks—cheap books filled with trashy, jazzy tunes, to which words without meaning have too often been set. This type of book is a real menace to the church. It must also be remembered that songs which are suitable or that may be used during the revival season, are for the most part not suitable for use in connection with the worship service. The small Sunday school which would improve its worship service must therefore, first of all, see to it that the Sunday school is supplied with a sufficient number of good songbooks.

Another handicap of the small school is found in the musical instrument which is being used. Too often it is an old organ on which repairs have not been made since it was installed, or it may be a piano which is out of tune and which has been badly abused. The instrument to be used in the service of worship should be as carefully looked after as the instrument used in the public school for leading the singing with the school children. In building a program of worship the leader will utilize many members of the school, but no person ought to be asked to participate in such a service without having been previously invited and having had opportunity to make special preparation.

Study and Instruction

MANY hundreds of small Sunday schools are using the same graded lesson material that is being used in the larger schools. The use of this material is, however, sometimes difficult, and a number of denominations have begun to issue a series of group graded lessons especially adapted to the use of the small school. To illustrate, for the primary children, whether there be one or more classes, there is a special series of lessons called the *Primary Group Graded Lessons*. Thus also for other departments. These group lessons are designed to serve a real purpose and to make possible a very high grade material available for use in the small school.

No matter how fine the lesson material may be, the success or failure of the teaching work of the small school will largely depend upon the degree to which teachers and officers will undertake to equip and train themselves for more effective service. Four things will

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e essential in the improvement of the teaching work f the small Sunday school: *first*, the teachers should be villing to equip themselves; *second*, there should be an bundant supply of teachers' helps; *third*, a sufficient mount of time should be devoted to the study period o enable the class to complete the lesson study; and *ourth*, separate rooms or the separation of classes by creens or curtains during the period of study. These our conditions complied with, the small Sunday school will be able to carry forward an effective and vital eaching program.

Recreational and Social Life

THERE is no good reason why the small Sunday school shall not provide for a through-the-week program for its pupils. Religion is life, and if the small Sunday school is undertaking to carry on religious teaching it must provide for contact with the pupils at other times than on Sunday morning. Play and social contacts hold a very important place in the growing life of boys and girls, and a school which teaches religion must be interested in those things which are of interest to its pupils. The through-the-week contacts in games, hikes, hunts and parties will give the teacher his best opportunity for really influencing the conduct and ideals of the pupil. Here, as in no other place in its program, the church can render a real service in character formation. Two or three times each year the entire Sunday school, adults and children alike, should be brought together in a purely social way. All-day dinners, picnics and the like, furnish a real point of contact between older and younger groups that is of inestimable value.

We have come to know that a program made up of "don'ts" will drive our young people away from the church. On the other hand, the church and Sunday school that will say to its childhood and youth: "Come, let us play together," will find them responding. The desire for association between the sexes is deeply imbedded in human nature. It is not to be forbidden but should be properly supervised. The small Sunday school which omits from its program provision for the recreational and social life of its childhood and youth during the week, is furnishing a program that is defective. There is scarcely a community in America too small, or where the people are too widely scattered, where there is not some way by which the church may minister to the recreational, play and social life of its pupils, and thus lead them into a finer appreciation of the meaning of life and character.

World and Community Service

THE COMPLETE program of the small Sunday school will include a definite provision for encouraging and training its pupils in responding to human needs, whether they arise in the local community or in distant lands. In each community there are poor, unfortunate, or under-privileged persons, who need the ministries of the church. This service ought not to be carried on as "cold charity," but should be prompted by a real sense of Christian brotherhood. The visiting of the sick or those in distress, the running of errands and doing chores, all of these things afford an excellent opportunity for manifesting the teachings of Jesus and for developing the true spirit of Christian brotherhood. In addition to these little personal services, there are the matters of community improvement, better health and moral conditions, in which undertakings the small Sunday school should have a large share.

But not only must the outlook of the small school be upon its own community. Through the aid of the radio and the daily paper all of our people, even in the smallest communities, are becoming in a real sense world citizens. This enlarged outlook brings added responsibility, and each local Sunday school should participate in some great denominational or worthwhile world enterprise for the ministering to human need. There are orphanages to be supported, hospitals which need our help, Near East Relief, foreign missionary enterprises of all kinds, Red Cross and special occasions of real distress. The small Sunday school should have a share in each of these great opportunities, and only as it does participate in them will it be in a real sense developing Christian character.

Evangelism

THE SMALL Sunday school should have at the very heart of its program the evangelistic passion. All that it does in the way of instruction and worship, recreation and service, should lead the pupils of the school to a definite acceptance of Christ as personal Saviour and Lord. But the doing of all of these things will not complete the task unless the officers and teachers of the small Sunday school definitely set themselves to this one thing—the winning of their pupils to a definite acceptance of Christ. Evangelism should be a year round objective. There may also be held at one or more periods during the year specific services upon which occasions the pupils will have presented to them the definite claims of Christ and the invitation to accept and to make Him their personal Saviour.

These definite days in the school calendar will be designated as decision or confession days. The Sunday school teacher, however, should be constantly on the watch over the growing, developing life of the pupil and should never let the opportunity pass, when the time seems ripe, to give the pupil an opportunity to confess Christ. This opportunity may come in the class room or in the home of the teacher, or, again, in public service, but whenever the opportunity is afforded it should not be neglected.

THE ELEMENTS enumerated in this article are all essential for the carrying on of an adequate program for the small Sunday school. To neglect any one of them is but to deprive the pupils of their best opportunity for developing Christian character. Let us not despise the day of small things but set ourselves diligently to the task of making the small Sunday school as effective in the building of character as if we had ten times the number with which to deal. The small Sunday school must provide a program by which each pupil may be led to a full knowledge of the will and purpose of God and to engage in worship and service and recreation in such a way that he will be led to a definite acceptance of Jesus Christ as personal Savior and to conduct himself in every sense of the word as a Christian.

COOPERATIVE WORK IN RELIGIOUS EDUCATION

From a Denominational Point of View

By Herbert W. Gates*

Herbert W. Gates

THE greatest need of the Christian churches today is that they shall become so in earnest about their work and so genuinely Christian in principle and practice as to leave no doubt that they are witnesses of Christ. One evidence of this would be a unity of spirit and purpose that would show itself in the utmost cooperation as they face the common problems of our modern civilization. Add to this the fact that commerce and industry are showing that many things can be done better together than separately, and Christian unity becomes plain common sense. In the field of religious education there are so many things that can be better done together that a cooperative agency like the International Council of Religious Education was inevitable.

The organization of the present Council was in itself a step toward better cooperation. There had developed two organizations, each of them for the purpose of uniting the resources and efforts of the protestant denominations, but with purposes and tasks so similar as to cause duplication and even conflict at many points. Theoretically, the International Sunday School Association had as its major task that of promoting religious education, while the Sunday School Council of Evangelical Denominations was primarily engaged in furnishing the materials of instruction. But as religious education advanced in theory and practice, it became increasingly difficult, if not impossible, to separate these functions. The merger of the two was the only sensible step, and it was taken.

There followed the usual process of getting really acquainted and learning to live and work together. The mere fact of signing documents did not guarantee this result, any more than a marriage ceremony insures the immediate blending of tastes and ideals on the part of the contracting parties. But the process has gone on with increasing success until those of us who have attended the annual sessions, sat in the various committee meetings and worked on the different commissions have felt a steadily growing harmony of spirit and unity of purpose.

THE TASK and controlling motive of the International Council is to serve as the agency through which the denominations cooperate in the prosecution of their common tasks. This is most fortunate. We have had instances of organizations, professedly cooperative, which have really developed into overhead agencies with programs of their own which have interfered with those of their constituents fully as much as they have helped them. To be sure, the genuinely cooperative method brings with it certain handicaps. It makes necessary for those who would like to advance more rapidly to wait until the majority can be brought to appreciation and acceptance of the principles involved. But it is the better way, and, in the long run, the way of more certain progress.

The International Council adopts no policies that are not approved by its constituent members. Or to put it in another way, the policies of the International are those of its constituents in their cooperative activities. At the same time there is no limitation placed upon any denomination in working out whatever policies or plans it may have for its own churches.

Let us take as an example of this the work in leadership training. The standards in this field were established cooperatively by the leadership training representatives of the denominations, the state councils, and the International Council working cooperatively. It is the task of the International Department of Leadership Training to promote and maintain these standards. This makes possible a common diploma issued by the Council, and interchangeable credits. At the same time, individual denominational boards may and do have other requirements, more or less advanced, for diplomas and certificates issued to their own members.

In the practical experience of our own office we have found that the establishment of these common requirements and the system of interchangeable credits have not only revealed to us much leadership training work in our own churches of which we had not previously been able to get any record, but that they have actually increased the amount of such work. Through the efforts of the State Councils much has been accomplished in the promotion of community schools for the training of leaders, while the increasingly meritorious work of the summer conferences conducted by the International Council has made a splendid contribution.

Other specific gains from cooperative work may be mentioned briefly. Standards for the church schools have been developed for the Sunday, weekday, and vacation schools, as well as for most of the departments. These standards are being submitted to a process of experimentation such as we could not carry on working individually.

In this, and in similar tasks, the services of the Department of Research of the Council are of great value. The officers of most denominational boards are so occupied with administrative duties as to make it practically impossible for them to make headway in research work, even if they possess the other qualifications. It is also impossible for most of these boards to employ persons for this service. But, by the pooling of resources through the Council, an efficient Department of Research is maintained.

THE CONTACT of the International Council with the denominations is two-fold: with the educational boards through their representatives and with

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COOPERATIVE WORK IN RELIGIOUS EDUCATION

From a State Point of View

By Arthur T. Arnold*

Arthur T. Arnold

COOPERATIVE service in religious education is not a new activity. Its ministry reaches back rther than the memories of most Sunday school lk now alive. In its more important phases of organi- tion, relationships and service it falls historically to two eras. The first, before the "Merger," the her, after. The organization of the first era was lled an Association and the present organization is he International Council of Religious Educa- on.

The Association was composed of independent, hristian leaders. The Council is made up of those who fficially represent the cooperating denominations. he history of the inception, growth and ministry of his great cooperative enterprise is a record of apostolic evotion, power and fruitage. Its founders and leaders ere men of prophetic vision, strong conviction and dministrative genius—Christian statesmen who had n awareness of the unlimited resources of God, re- ources of faith and wisdom and power. They were ound together with a bond stronger than contractual greement—with the bond of supreme love for God and love for their fellow men equal to that which they ccorded themselves and with a passion to see the hristian church follow Christ in his teaching ministry. he attainment through the Association of certain efinite and essential objectives prepared the way for he organization of the Council.

To chronicle the earlier cooperative movement and inistry is largely a task of making historically accur- te statements; to interpret the "Merger" and The nternational Council of Religious Education from a tate viewpoint is far more difficult. There are the angers of hasty conclusions and of being too fond of houghts which have become habitual. The immediate ecessity, therefore, as we attempt it, is to realize the resence of God in the process of our thinking and writ- ng if we are to arrive at a fruitful consensus of pinion.

Let it be remembered that the Council is the agency hrough which the Protestant forces of North America re working together officially and cooperatively. t is a Democracy of effort, the thirty-nine cooperating Denominations and the fifty-six State and Pro- incial Councils participating. Its organization was orked out in harmony with modern educational rinciple and practice through years of constructive hinking and experience with the idea of effectiveness nd economy controlling.

THE COUNCIL is a recognition of the fact that there is a great creative task before us, which romises success if undertaken cooperatively. Let s also bear in mind and permit the idea to control hat if we succeed, present thinking will be out- rown.

The earlier endeavors in this field were inspired by an attitude of Christian benevolence to which has been added a scientific mindedness which assures greater accuracy and leads us to apply tests, that we may discover how far the materials, the methods and the means have carried us toward our objectives.

Through The International Council, devout American scholarship is seriously engaged in building the program. Its committees, stated and special, Professional Advisory Sections, and its Department of Research and Service are building, testing and releasing lesson courses, church school, department, and leadership training standards, and the like, for our Protestant church schools. This production on a high spiritual and educational plane is a single, though essential phase of the enterprise.

PROMOTION and actualization of the program are also imperative. In proportion as the product is intelligently used does it become valuable. The heads of manufacturing concerns understand that to succeed a high grade product must be distributed and marketed through a sales department and that successful marketing requires a knowledge of the goods and an understanding of the principles of salesmanship. Therefore as great care is taken to build an effective sales organization as is used to organize the brains for manufacture. This great, cooperative enterprise known as The International Council would present a stupendous example of Protestant short-sightedness if shorn of a cooperative sales department within the States.

A State Council properly constituted is the International Council within the Commonwealth. While its autonomy provides for fruitful initiative and adaptation, a chief function is to maintain the ideals, standards and spirit of the International Council and to promote and actualize its program within the state. An International Council without State Councils and their auxiliaries to discover, train and enlist leadership and to inaugurate and direct the cooperative task would be like a great producing industry without a sales department. An element of power in the Association was its auxiliaries in state, county, township or district. Measured by modern standards and ideals they would not be counted up to par, but they served their day and we merged and formed the Council to give added strength.

The same laws which operate to make cooperation in building a program of religious education advantageously apply in an organization for cooperative promotion and assure the same added effectiveness, economy and power. To the trunk of the tree is added the branches, the twigs, the leaves, the fruit. To The International Council is added the State Council and

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WORSHIP IN THE BEGINNERS' DEPARTMENT

BEGINNERS do not respond to a formal type of worship. The leader and the children talk of the beautiful things which our Father has made and then they thank Him for them. Perhaps they stand informally about the piano and sing their thanks. A story is told of God's care of the birds. An empty bird's nest is examined and then the children fly like birds or draw pictures of ways in which they can help the Heavenly Father to take care of His birds. Somebody says, "Let's ask the Heavenly Father to help the birds to find something to eat in the cold weather," and then a prayer is voiced that leader and children may remember to feed the birds.

There should be something about the atmosphere of a beginners' department which makes the superintendent feel that at any moment there may come joyous or quiet responses which show that the children have been brought near to God; which makes the pianist and helpers feel a sense of privilege at being able to contribute; which makes the regular visitor pause before entering the door for fear she will disturb the atmosphere if she chances to be late; which makes the chance visitor desire to come again that she may feed her soul; and which makes each child feel, "I love to come to the Heavenly Father's house. It makes me happy."

After a conversation in a beginners' department about the times we talk to the Heavenly Father a little four-year-old said, "One day when the snow was coming down I looked up and said, 'I love you God,' " and the expression on her face showed that she was sharing with the other children a real worship experience.

THERE IS a vast difference between the formal program planned from an adult point of view with its stated, regular intervals of opportunities for worship and the informal program planned with little folk in mind—little folk who cannot sit still very long, who can listen for only short intervals, whose way to God must be made natural and childlike or they will not walk in it.

Watch a group of children in a formal setting and see how wooden and listless they are in their response. Their heads bow at the right times, perhaps, but they bow to a grown person's God and not to a child's Heavenly Father.

Watch a group of children allowed to participate freely in conversation, to skip about the room in play, to touch a picture lovingly, to choose a favorite song, to sit on a rug in rapt attention to a story, and see how naturally and happily they respond. Perhaps the audible responses come as they are all looking at a picture. "I think the little child is saying 'thank you' to God," says one as the children are looking at "Twinkle, Twinkle, Little Star." The teacher seizes this opportunity to suggest that they, too, would like to say "Thank you."

IN INTERPRETING the quality of a little child's worship it must be understood that all plans for a worshipful program for beginners must be based on the responses which may be expected from little children. These responses result largely from the kind of worship material which is used by the teacher.

The following may be classified as worship material. (This list, however, does not exhaust the numerous experiences through which children worship. It is suggestive only.) Instrumental music, songs, spoken prayers, pictures, nature material, stories, verses of scripture, dramatic play, the offering. Needless to say this material must be carefully graded.

Instrumental music may be a real contribution to the atmosphere of worship in a beginners' department if the pianist is both skilled and sympathetic and the music carefully chosen.

Worship songs should be chosen carefully. They should express a child's own joy, longings, praise, gratitude or awe. The cheap jazzy type of song has no place in a beginners' department. Sometimes little children will like the cheap type if their taste has not been cultivated. Never drill beginners on a song if you would keep clear for them its real message. Use songs as freely as you use conversation, stories and pictures to convey truth.

Perhaps the children are playing "going to sleep"; the teacher tucks them in and sings softly,

"When I go to sleep and when I wake,
When you go to sleep and when you wake,
Our Heavenly Father cares.
"He cares for me,
He cares for you,
Our Heavenly Father cares."

Some of the children have caught the words and the next time the night time is discussed they, too, are ready to sing.

Prayer. To teach a little child to talk to God is a rare privilege and at the same time a big responsibility. It is easy to lead him to say words. To guide him to express to God a little child's feelings for his Heavenly Father is a task which demands sincerity, consecration and the ability to think a little child's thoughts and talk a little child's language.

While the formal type of spoken prayer is not the most valuable in training a little child to pray as an individual, it has a place in group worship if it is not used too often. In a beginners' program there should

e many opportunities for spontaneous prayer. Often ne whole program will step by step lead the children nto a frame of mind where a spoken prayer will be the nost natural thing in the world. Perhaps it will be, I am glad, Heavenly Father, that you talked to little amuel."

There are many *pictures* that stir the emotions of eginners and help to induce worship. Sometimes this nessage is so clear that no comment needs to be made by the teacher; but it is very important that ample ime be given each child to absorb the message. An xample of this type of picture is "We Give Thee Thanks," by Jessie Wilcox Smith.

"*Nature* rightly interpreted speaks of her Creator." Perhaps the little child's shortest pathway to God is by way of nature. Budding trees, flowers and fruits, birds, animals and insects all furnish natural and interesting topics for conversation and questioning which a teacher who knows nature and nature's God will utilize as a rich storehouse of worship material.

Not all *stories* induce worship but many of the available stories on the lips of a worshipful narrator produce in the children definite responses to God—responses of love, gratitude or reverence.

There are verses of *scripture* which may be used by beginners as real expressions of their emotions as they speak through them to their Heavenly Father. The following are examples of these:

"Thou has made summer and winter."
"The day is thine. The night also is thine."

ALL THAT has been said of provision for worship, the quality of worship and the quality of materials mplies a process of definite training even though the naterials are absorbed through use rather than through drill. It is true that the teacher will have to use thought in seizing and making opportunities for repeating choice verses or songs so that they may become a part of the children.

Perhaps the story for the day has been "Baby Moses" and she wants the children in recalling it to think, "He careth for you." She knows that they need more than a casual use of the verse if it is to become a part of them, and yet she is too wise to make the mistake of saying, "We will all learn a verse," followed by a mechanical drill of having each child repeat the verse. So she says, "The Heavenly Father was very good to help the mother to take care of Baby Moses. He is good to all His children. He cares for me and 'He careth for you,' Mary; 'He careth for you,' Frank- - -" (continuing until each child's name has been called). "I would not want any little child to go home today without knowing that He cares. To be sure that every one knows let's each one tell some one. I will say very softly in Donald's ear, 'He careth for you,' and Donald will say it softly to Mary and Mary will say it to Frank." The children will readily catch the idea of continuing around the circle and will repeat the verse reverently. Before they go home they sing (if it is familiar) "How Strong and Sweet My Father's Care." If it is not familiar the teacher may sing it to them. Thus without conscious drill in this and in many other ways the verse and the song may be used many times as a part of the experience of the children.

[The material for this article was selected from the worship section of the *Proposed International Standard for the Beginners' Department of the Church School*, copyright 1927, by The International Council of Religious Education. The material was prepared for the Committee on Standards by Miss Elizabeth McE. Shields, Director of Children's work for the Presbyterian Church, U. S., Richmond, Va. Copies of the complete Standard may be secured at 15 cents each from the International Council of Religious Education, 5 So. Wabash Ave., Chicago.—Editors.]

AN EXPERIMENT IN CREATIVE DRAMATICS

By George R. Bell*

THE boys of the fifth grade in the Junior Department of the First Methodist Episcopal Church of Evanston, Illinois, were using the book *Followers of the Marked Trail.* They discussed blazed trails, trail markers and trail makers, and trails into frontier places. Some of the boys had traveled in the west or had relatives living there. One told of a trip to the mountains of Colorado and something of how trails were marked out there. Another told of a trip a relative had made to Oregon and some interesting experiences of a girl cousin near certain picturesque waterfalls. Pictures of the falls were shown, one with a bridge and another before the bridge was built. The discussion went naturally into that of the country before white men were very abundant there and of the Indians. The teacher mentioned a friend of his who was working among the Blackfeet Indians in Montana and some interesting things in a recent letter from him. The boys wanted to know more about the conditions out there so they decided as a class to write a letter to this man and find out. Among the things they wanted to know were: how the Indians lived; how they made their living; did they believe in spirits; what animals were there; what was the country like—forests, mountains; just what did this man himself do among the Indians; what could the boys do to help him or Indian boys of their own age. The letter was written and in due time a five-page answer was received. The boys were supposed to put on a worship program during the spring. They wanted to dramatize something. This was suggested as a possibility and after some discussion accepted.

The class thought over the question of the plot and a one-act play was suggested which would show the interest in the Indian boys as it had developed in the class, some local color on the Indian reservation, especially some of the needs, and some means of helping the boys out there.

The superintendent of the department was called in to help put the finishing touches to the play. She talked to the boys, who recounted the history of their

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interest in the project. With these suggestions in mind she talked to them about the parts they might like to take. She was given the letter which had been received by the boys from the preacher on the reservation and from this and the suggestions from the boys she wrote the lines for the play, utilizing as nearly as possible the words used by the boys themselves as they developed the plot. The play is given here not with the thought of its being reproduced, but as an illustration of how such a project may be developed within the group.

Helping Our Neighbors

Scene I is in the classroom of the boys in the home Sunday school. They learn about the pioneer preacher and the Indian boys. They decide to write a letter to him and suggest the things to go into the letter.

Scene II is in the classroom of the Indian boys. The preacher has called them together to tell them of the letter he has received from the boys in Evanston. Some of the needs for carrying on their school work are made apparent.

Scene III is the same as Scene I. The boys are discussing the answer they had received from the Indian reservation and what they can do to help.

Characters

Scene I and Scene III:

Ernest
Billy
Carol
Howard
Other boys in the class

Scene II:

Mr. Wilcox, pioneer preacher
Indian boys:

Wunzh	Bent Arrow
Big Horn	Laughs-at-the-sky
White Arm	Other Indian boys

Scene I.

A Sunday school class. Boys in ordinary Sunday school clothing.

ERNEST: My sister was in Oregon one time. She saw the ..... falls. There was a bridge there then, but it had not always been there. The roads before were only poorly marked trails. There were Indians out there too.

BILLY: There are Indians living in that part of our country now.

CAROL: Yes, I know of a man who lives with the Blackfeet Indians in Montana. He went out there to help the Indians to be better citizens. We had a letter from him telling about the Indian boys.

HOWARD: Let's write a letter to that man. Who is he?

CAROL: Mr. Wilcox. He lives in Browning, Montana.

BILLY: I wonder if Indians still worship the sun. I read a story that told how the Indians were afraid of spirits who they think live in rocks and the trees and the water and the wind. I'd like to know if they still feel that way.

ERNEST: And I'd like to know if there are any animals in the west, because Indian stories always tell about hunting and fishing.

HOWARD: Do you suppose they still wear blankets and feathers and moccasins?

CAROL: Mr. Wilcox could tell us that. Let's find out, too if the Indians are poor or well taken care of. Maybe we can help them. Who'll write the letter?

ERNEST: I will. I'll write it this afternoon. What's the address?

CAROL: Mr. Allen C. Wilcox, Epworth Piegan Mission, Browning, Montana.

Scene II.

Special meeting of Mr. Wilcox's boys. Boys are seated on floor on Indian rug. Indian blankets and head bands worn.

MR. WILCOX: Boys, I have called you together to tell you a bit of good news. But first, let us think what it has meant to us to have Jesus as our guide. We now have over a hundred people in our church and nearly as many in our Sunday school. Last summer we had 37 children in our Vacation Church School. We have 25 young folks in our Junior Epworth League. Jesus has done a great deal for us.

WUNZH: Yes, he has. Once my father worshipped the su as the giver of life. I was with him when he danced four day in honor of the sun. But only terrible things happened. H horse was taken away and then my pony. Then father g into a fight and his arm and some of his ribs were broken. Th medicine-man danced; but he could not help. But after th medicine-man went away, you came, Mr. Wilcox, and mad father well and told us about Jesus. And now we all follo Jesus.

BIG HORN: My sister, Sweet Birch, led us to love Jesu Little papoose got sick. Little papoose very precious. Med cine-man come, he dance, he rattle his rattle, he beat his drun but little papoose no better. Sweet Birch come home fro Sunday school. Little papoose he lie in my father's arms s sick and pale. Father say, "Little papoose not live long now. So Sweet Birch kneel down beside him and say to her Frien Jesus: "Jesus," she say with her eyes shut, "little papoos brother coming to stay with you tonight. Please open the doo of heaven softly and let him in. Amen." Prayer make Jesu very real. He has little papoose in heaven now. So we a walk on Jesus-Road to heaven. So very happy.

WHITE ARM: The Great God knows White Arm—know he's bad—send Mr. Wilcox to make him good. Now Whit Arm know the Great God, because Mr. Wilcox tell him abou Jesus. Jesus love White Arm, and White Arm loves Jesu Jesus wants White Arm to be good. Now White Arm be goo all the day.

MR. WILCOX: Yes, Jesus has helped us all. He will go o helping us if we trust in Him. The good news I want to te you is this. I have just received a letter from some boys i Evanston. They are all in one Sunday school class, just a you are. They bring their money every Sunday and they war to help someone with it. They know that I had come ou here to tell you about Jesus and they want to know if they ca help us in any way.

BENT ARROW: I know, Mr. Wilcox. We need some mo tools. We had to take turns using yours when we made ou stands and broom holders. I wish they'd send some hammer and saws.

BIG HORN: The girls need a sewing machine, the kind the teacher tells them about. Sweet Birch say they can make mo things if they have a sewing mcahine.

LAUGHS-AT-THE-SKY: Mr. Wilcox say maybe some day w can have something that make music—what you call it?

MR. WILCOX: Organ, a small organ.

LAUGHS-AT-THE-SKY: Yes, organ.

WHITE ARM: You tell us about games, too, Mr. Wilco —balls and things.

MR. WILCOX: Yes, we need a handball, a volley-ball an net, or any other playground equipment they would like t send us.

BENT ARROW: Send boys letter and tell them these thing

MR. WILCOX: All right! We'll write to them now. Fir let us give thanks. (*All bow heads.*) Dear Jesus, we than thee for helping our brothers in Evanston to see that we nee their help. Help us to find a way to help them some da Amen.

Scene III.

Same as Scene I.

ERNEST: Well, boys, you've heard the letter. What sha we do about it?

BILLY: Let's send them things for their playground! Ma be they'll write us about their games.

HOWARD: No, let's send the hammers and saws. The they can make things they want.

CAROL: I say—Let's send the organ and sewing machine!

ERNEST: We can't send all the things at once, boys. Su pose we send Mr. Wilcox some money and let him buy th things they need most. Then we can send more money ne year for more things.

BILLY: Good! But where are we going to get enoug money? Our class won't have enough.

HOWARD: Let's ask the whole department to help!

ERNEST: That's it. Our Service Committee can deci how much we ought to send. Carol, will you ask them for us

CAROL: Yes, I will. (*Goes before Department.*) We hav shown you whom we are trying to help. Would you like t join us? Let me see the hands of all those who would like t have some of our money go to help these Indian brother

AS a result of this play the Service Committee o the Department decided to send $25. to Mr. Wi cox for use as he saw it was needed.

This is creative dramatics in a slightly modifie form. Ordinarily the children would not only sugges the content of the lines but actually write them.

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A PROGRAM FOR RELIGIOUS EDUCATION SUNDAY

Why Would I Observe Religious Education Sunday?

1. Because I believe profoundly in education of itself;
2. Because I believe above all in the Christian education of life;
3. Because I know that the religious education of my church can never rise and be effective except as the congregation wills of the men and women of my whole minds and understand, believe in, and support it;
4. Because through public worship and the spoken message they can be led to thrill to this vital and urgent enterprise;

Therefore, will I seek to make the Christian Gospel effective through Religious Education Sunday.

How Would I Proceed?

1. I would keep in touch with what the local press has done in popularizing Education Week itself. Then it might be well to provide the press with some material on religious education.
2. I would plan with the church school leaders ways by which to present to the whole congregation the challenge and the value of our church's work in religious education.
3. It would be possible in many churches to arrange for the church school to attend the public service in a body and occupy a section by themselves.
4. If I had not already had earlier in the fall a public dedication of the officers of the school, it could be made a part of this service of public worship.
5. If I issued a church calendar I would sprinkle it liberally and attractively with quotations and other messages on the place of religious education.
6. As a part of the service of worship I might present brief statements as to the plans of the church school and other types of work for the year.
7. The service of public worship would be carefully planned with a view to its continuity of thought and its spiritual appeal.
8. I would thoughtfully and prayerfully prepare the strongest sermon of which I am capable.
9. By all means I would not make the observance of this day an isolated intrusion in the program of my church, but by such things as dedication of officers, and the presentation to the congregation of the work of the church school, I would have it geared into and serve the purposes of the church's total program.

What Kind of Public Service of Worship Would I Use?

I would follow the general *order of worship* to which my people are accustomed, but I would sprinkle through it touches and features to make it throb with Christian education values.

For instance, the organist might use as an *opening voluntary* some selection that worked into its complicated variations some touching well-known melody, such as "Home, Sweet Home" or "I Think When I Read." If a more classical number were required, it might be something with softness and beauty. For *hymns* I would seek only those with a religious education emphasis. For example, some of these might be:

"O Lord, Thy Benediction Give"
"O Thou Whose Feet Hath Climbed"
"Lord, Speak to Me, That I May Speak"
"I Would Be True"
"I Think When I Read"
"Hushed Wasthe Evening Hymn"
"Tell Me the Stories of Jesus"
"Now in the Days of Youth"

Suitable *Scripture* material might be found in some of these:

Genesis 44 — Luke 2:39-52
1 Samuel 3 — Mark 10:13-16
Luke 9:46-48

For the public *prayer* I might use the superintendent of the Sunday school or some other representative of religious education in the church. The prayer could well stress the place of Christian nurture in the home and the church, gratitude for those who have helped us all, and petition for the teachers and officers of the school, and for all the scholars.

As a *special feature* for the service it might be well to have a public dedication of the church school officers, or a presentation to the whole congregation of the educational work of the church.

For a *text* the following might be suggestive:

Genesis 44:34 — Luke 2:52
1 Samuel 3:10 — Mark 10:14
Luke 9:48; 18:16, 17

As to the *sermon* itself I have a fairly clear idea of what I would take up, but I am too wise and old to suggest to other preachers what it would be!

Religious Education Sunday

We have all heard of the man who arose at the meeting of ministers to make a few remarks after he had heard read a list of the various weeks, days, and special observances in the church year. He observed in a voice that was deliberately mild and meek, but with a devastating deadliness about it, "I would suggest that those who plan these special days should set aside one Sunday each year in which we ministers are expected to preach the Gospel!"

Of course, he was right—and also wrong! There are too many special occasions urged upon the busy minister for the schedule of his church: that is true. But at the same time there are some of these that offer an unusual and strategic opportunity for preaching the gospel in all its beauty and power with the added enforcement of some special appeal that is already in people's minds through a many-sided public interest. Such an occasion, we believe, is Religious Education Sunday.

Religious Education Sunday comes on November 13 and closes a nation-wide observance of Education Week. This will be in the public mind through the press, public meetings, and in other ways. The mind of the thoughtful public will be centered upon education. This would be a good time for the church and the pastor to turn the attention of the whole congregation upon religious education as the educational arm of the church for making the Gospel effective in human life. The suggestions offered on this page, prepared by one of varied pastoral experience, are offered both to those who want to use them as they are, and to those for whom they will merely "pull a trigger in the mind" out of which better plans will be released.

—THE EDITORS.

Usable Quotations on Religious Education

(*Note: These quotations may be used in calendars or in printed orders of worship where such are available.*)

A nation's destiny is not in its learning or the amount of information it acquires—it's in its character. The heart of culture is the culture of the heart. The only way to form character is through religion. Find me another way and I'll accept it. The only system of education worthy of the name of system, much less education, is that one which literally and actually inculcates the eternal truth of morality, not only by teaching but by hour to hour example. I am not speaking as a politician. I am speaking as an expert. I am not a theorist. The reason I dare speak is that every day, every hour, I am face to face with the real thing here, with the facts.

—JUDGE TALLEY, *of the Court of General Sessions, New York, one of the greatest criminal courts of the world.*

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RELIGIOUS EDUCATION MOVES FORWARD IN SOUTH AMERICA

By Wade Crawford Barclay*

A SECOND significant step has been taken in the direction of developing a comprehensive program of religious education for the evangelical churches of South America.

In an earlier issue of THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION the first step was described in detail.[1] This first step was taken when the Congress on Christian Work, at Montevideo, Uruguay, in April, 1925, unanimously adopted findings on religious education that enunciated certain fundamental principles, recommended the organization of regional committees and a central committee, and authorized a procedure to be followed by these several committees. The action contemplated assistance, in carrying out these findings, on the part of the Committee on Cooperation in Latin America—an organization which, as is quite generally known, represents the mission boards of the several evangelical denominations engaged in missionary work in South America.

At its annual meeting held in January, 1927, the Committee on Cooperation requested the writer to act as its representative in convening the regional committees and the Central Committee on Religious Education, cooperating with them in whatever ways might prove to be feasible.

THREE regional committees were convened during April, May, June—for Brazil, Chile, and Eastern South America, meeting in Rio de Janeiro, Brazil; Santiago, Chile; and Buenos Aires, Argentina. The committee sessions were conducted as conference groups. In all, thirty-seven separate discussion conferences were held, attended by one hundred sixty persons. Those attending for the most part were picked leaders—officers of the regional committees on cooperation, professors and teachers of mission schools, pastors, superintendents and teachers of Sunday schools, and Nationals serving in various capacities. Nationals of the different countries largely predominated.

Latin Americans are exceedingly courteous folk. From beginning to end the proceedings of the regional committees were in the finest possible spirit. The acerbity, sharpness, and bitterness that all too frequently mar discussions in our own country, when differences of viewpoints exist, were wholly absent.

Differences of opinion came to expression, but always they were voiced in charity and tolerance. Withal there was manifest a keenness of interest in religious education and a confidence in its ability to serve the needs of the present day that were exhilarating. Reports were made on the results of limited preliminary surveys. These results deepened an already existing interest in getting at the basic facts necessary for the development of effective programs of religious education. There are a number of leaders of the evangelical movement in South America who are determined to build up a body of factual data that will make possible exact scientific work in religious education.

A Primitive Type of Evangelical Church in South America

THE importance of a definite program of religious education for the local church available for the information and guidance of pastors, superintendents, teachers, and other officers was strongly emphasized by each of the committees. The fact that pastors and local workers have lacked definite guidance in principles and methods of effective religious education was frequently asserted. Prevailing missionary policies were criticized for not having supplied such a program and this lack was declared to be one of the chief reasons why our evangelical churches have not made more rapid progress in South America.

Life Center of Religious Education in Christ

ONE of the outstanding emphases of the discussions concerned the importance of evangelical religious education finding its life center in Christ, making the principles and teaching of Christ and fellowship with a living Lord determinative in all objectives, procedures and materials. This is an emphasis of peculiar significance in Latin America. The Christ offered by Roman Catholicism to the needy, oppressed, suffering, masses of these nations is not a living but a dead Christ; not a Christ whose victorious Spirit is dynamic in human life and conduct, but a defeated Christ—a bleeding image nailed helpless to a wooden cross, an object of pity and commiseration; not a triumphant Leader with spiritual ideals and moral and ethical principles that dominate the lives of men, but a weak, lifeless idol. The ideals of personal fellowship with the living Christ, of conforming all thinking and conduct to the mind of Christ, of working with Christ in the reconstruction of an unjust, oppressive social order into the kingdom of God, are utterly alien to the system that has had until recently undisputed sway in South America for four hundred years.

DISCUSSION of curriculum developed the fact that our evangelical processes of religious education in South America in the past have tended to be all too

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[1]See Religious Education in South America, January, 1926, page 14-16.

nilar to Roman Catholic procedure. The suggestion of heory of curriculum radically different was received t only with approval, but with enthusiasm. That e educational process should be experience-centered, at education in religion is accomplished primarily by tivity in the religious life on the part of the learner ther than by a process of telling on the part of the acher, and that religion is to be interpreted rather in rms of conduct control than in terms of dogma are inciples wholly revolutionary from the standpoint Roman Catholic practice. Nowhere in the world ould it be possible to find a system of religious edu- tion more completely material-centered than in South merican Roman Catholicism. Religious education in oman Catholic practice is centered in the catechism eligious dogma) and sacred history (chiefly ecclesias- cal history in terms of the lives of Roman Catholic ints). Religion is taught and education in religion is eld to take place when the catechism is memorized nd the facts of "sacred history" are learned by rote. o make the principles of learning through experience nd forming character through conduct control in ac- ual life situations actually effective in practice would ean to establish a system of religious education dis- nctively Protestant, completely different both in ethod and result from prevailing Roman Catholic ractice. Such notably distinctive character, the aders taking part in the discussions declared, is for very reason greatly to be desired.

Great Interest in Leadership Training

NO subject of discussion elicited more intense interest than that of teacher and leadership training. ess attention has been given within the evangelical novement to the training of leaders and teachers than n North America. Until recently, pastors and churches ave felt that they were too busy in other lines of work o give much attention to the training of officers and eachers. The weakness of this position has now be- ome clearly apparent. It is frankly admitted that many of those who are acting as teachers are sadly acking in necessary preparation, that in some cases so- alled teachers are illiterate persons who know no more r even less than many of those whom they attempt to each. The fact that the importance of training re- eived marked emphasis in the discussions and that the standard training course, together with a more elementary course, was authorized with enthusiasm and unanimity, and that certain definite agencies were agreed upon for the promotion and administration of training, is indicative of a shift of interest and the initiation of new effort full of meaning for the future of the evangelical program.

Another particularly noteworthy feature of the discussions was the participation of pastors in the plans for training, and their interest in including provision for their own better equipment for leadership of the program of religious education. When and where in the United States have a group of pastors on their own initiative unanimously agreed to take a leadership training course in order the better to fit themselves for the training of lay leaders in their churches and in order to encourage their teachers and young people to take the course! "We cannot expect our teachers to take a course that we ourselves have not taken," said the Chilean National pastors. Whereupon they voted not only to take the standard training course, but also to make it obligatory on all men entering the ministry.

One of the Newer Evangelical Churches in South America

THE DISCUSSION of comprehensive curricula for our mission schools and church schools was preceded by an inquiry into the prevailing means and methods of the teaching of religion in these schools at the present time. This inquiry brought out numerous interesting and significant facts. A tendency towards the minimizing of the teaching of religion as such, due in part to the lack of suitable materials and in part to other existing conditions making successful teaching difficult, was declared to exist. Three periods a week for the teaching of religion, it was agreed, are the maximum number practical under prevailing conditions. The creation of comprehensive curricula adapted for use in day and boarding schools was agreed upon as a practical measure, and one that is necessary to the realization of the function for which evangelical mission schools exist.

Central Committee Adopts Comprehensive Program

THE Central Committee on Religious Education was convened in Buenos Aires on June 7, and continued in session almost continuously until June 15. Sixteen separate sessions of the committee were held. The Central Committee, including members and associate members, consists of seven Nationals, two missionaries, and one North American counsellor. The Central Committee is the executive group, charged with the responsibility of collating and harmonizing the findings of the several regional committees, for authorizing programs and curricula, and for actually creating these. The authorizations of the committee involve an extensive program of preparation and publication of materials. These include the preparation and publication in Spanish and Portuguese of a program of religious education for the local church; story cycles for use in pioneer Sunday schools; a course for new converts; a special temperance course for young people; typical programs of worship; principles and plans of a unified program of religious education in the local church; an elementary training course; a standard training course; a pamphlet on church architecture; and

comprehensive curricula for elementary and secondary grades. The mere listing of these authorizations reveals an enterprise so comprehensive, fundamental, and far reaching in possible consequences, if carried through to full realization, as to be of immense significance in the moral and religious life of the evangelical churches of South America.

It seems almost incredible that the need for textbooks and courses of study in the vernacular has been so long overlooked and neglected by our evangelical mission agencies, or if not this, allowed to go unprovided for. The total investment in buildings and other material equipment of the evangelical mission schools represented in this cooperative program has involved an aggregate outlay mounting into millions of dollars. The annual budget for salaries of directors and teachers amounts to hundreds of thousands of dollars. These schools exist primarily for the teaching of religion and for the creation and development of Christian life and character in the pupil. Next to the personality of the teachers in contributing to these ends are suitable courses, well taught, with the aid of the printed page. But strange to say, up to the present hour, investment in teaching literature has been negligible, in fact, almost nil. One is safely within fact in saying that for most of the grades no suitable literature in Spanish or in Portuguese exists for the teaching of the Christian religion to the pupils of our evangelical schools.

Our Part in the Task

NORTH American cooperation must take two forms, if the steps already taken toward the development of an adequate program of religious education for South America are to be realized. In the *first* place, counsel, when it is desired and asked, must be freely given. Our evangelical churches in South America earnestly desire the privilege of working out their own programs and creating their own curricula. However, they freely express their dependence upon North America. They desire assistance and some degree of guidance. They say: the programs and curricula must be of and by and for South America, but alone we are not sufficient for these things. We must have the help of North America.

In the *second* place, effective financial cooperation is necessary to the success of the program. There are no publication agencies on the field that have the resources required to publish lesson courses in required quantities. At least a part of the original cost of publication must be supplied from missionary funds in the form of a subvention. The publication program called for by the actions of the Central Committee is impossible under any other condition. It must also be remembered that the economic status of the members of our evangelical churches is such that printed literature, designed for their use, must be furnished at a price lower than the prevailing commercial rate. The current price for textbooks and lesson courses is higher than pupils in our evangelical schools can pay. This is the second factor making financial assistance imperative. The keen interest in religious education in the various countries of South America that has been quickened by these conferences should not be caused to die out by any failure on our part to make financial provision for carrying out the various authorizations as promptly as possible.

The World's Sunday School Convention

By Hugh S. Magill

THE next quadrennial convention of the World's Sunday School Association will be held in Los Angeles, California, July 11-18, 1928. The Christian forces of North America are particularly interested in this convention because they will be the hosts to the delegates from the other countries of the world in which Sunday schools are conducted for the teaching of the Christian religion.

The last World's Sunday School Convention held in America was in 1910 at Washington, D. C. In 1924 the convention was held in Glasgow, Scotland, and in 1920 in Tokyo, Japan. It will be noted that it has been eighteen years since the World's convention met in America and it may be twenty years before another will be held here.

AN unusual interest is being manifested in the preparations for this convention with prospects for a large attendance, probably approaching ten thousand delegates. A strong program is being prepared by the Program Committee of which Dr. Harold McAfee Robinson, Administrative Secretary of the Board of Christian Education of the Presbyterian Church, is Chairman. Dr. Robinson is well known to *Journal* readers as Chairman for several years of the Committee on Education of the International Council. Details of the program will be announced soon.

THE International Council of Religious Education, as the North American Unit of the World's Association, is particularly interested in the coming convention at Los Angeles and is doing everything possible to promote it. The registration of delegates is being carried on by the state councils of religious education. Those who are planning to attend the convention as delegates should write to the secretary of their respective state councils for application blanks and detailed information. A list of state secretaries with addresses is given on page 34 of the March, 1927, issue of the *Journal*. The registration and credentialing of Canadian delegates will be carried on by the Religious Education Council of Canada, and requests for application blanks should be addressed to Rev. H. C. Priest, 538 Confederation Life Building, Toronto, Ontario.

WORLD'S SUNDAY SCHOOL ASSOCIATION NOTES

By Samuel D. Price*

A Unique Poster

A poster that is a real work of art and which conveys an idea that is arresting and uplifting has just appeared advertising the World's Tenth Sunday School Convention to be held in Los Angeles, California, in the month of July, 1928. In a beautifully blended color scheme, the poster shows a blackened sky, pierced by an effulgence of light radiating from a cross and flooding the earth, which rolls beneath, with rays that spell the message "Thy Kingdom Come." Encircling the earth are the peoples of all nations with their faces illumined by the vision from the sky. The design graphically visualizes "a new earth wherein dwelleth righteousness" as the result of the fulfillment of the prayer suggested by our Lord to His Disciples when He taught them to pray "Thy Kingdom Come."

Because of the idea set forth, this poster should be displayed on the bulletin board of every church and Sunday school in the land. It may be secured for this purpose without cost by sending a post card request to the World's Sunday School Association, 216 Metropolitan Tower, New York City, N. Y.

Sschoomunch

Here is a new word not found in the standard dictionaries. It comes from South Africa but it has nothing to do with the gold reef of that country, the diamond mines or wild animals. It has to do however with the gold of character, the diamond worth of righteous living and the transforming of wild natures into obedient, serviceable Christian personalities.

"Sschoomunch" is an Afrikanse word coined by the Sunday school workers of South Africa, and is, to those interested, what "Rotary," "Kiwanis" and kindred names are to business and professional men in America and elsewhere. In other words "Sschoomunch" is a Sunday school workers' Monday lunch held through a period of three months of the year.

The Sschoomunch movement started in Johannesburg, South Africa, in connection with a Sunday school campaign under the auspices of the South African National Sunday school Association. It is a weekly fifty minute get-together conference at the noon time period. Ministers, Sunday school office bearers, teachers, Children's Service Mission and Band of Hope workers are invited to participate. Problems related to Christian education are presented in short addresses followed by a general discussion. Sandwiches and tea form a part of the program, each individual bearing the cost of his own consumption. Information, inspiration, fellowship and nourishment are the features of a "Sschoomunch." The limit of time for the conference (fifty minutes) is strictly adhered to. Problems and questions of importance arising in these conferences needing more time for consideration are referred to special meetings arranged for at other times.

A "Sschoomunch" program just received at the World's Sunday School Association headquarters, from Capetown, South Africa, features the Daily Vacation Bible School method for discussion. The vacation season in that part of the world comes in the months of December and January. The mercury in the thermometers register over 100° in the shade at Christmas time. Christmas good cheer prevails nevertheless.

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Back Blocks in New Zealand

"Back Blocks" is an expression that might be applied to sections of a big city like New York or London. On the contrary, however, it is a phrase used by the Sunday school workers in New Zealand to designate country districts. The "back blocks" mission is a feature of the Union Sunday school work of that dominion with a full time missioner in charge. The report from New Zealand sets forth this work as becoming more difficult because of the many counter attractions which were once found almost entirely in towns, but now are almost as common in the country. The seductive enticements of the material such as the radio, cinemas, automobiles, and numerous magazines are difficult enough to meet but doubly difficult where there has been no Sunday school or religious teaching to garrison the soul.

The "back blocks" missioner makes his way all over the province, establishing Sunday schools, encouraging lonely Sunday school teachers, providing material in necessitous cases, preaching in house and village halls, visiting houses, supplying good literature, enrolling members for the I. B. R. A. and in every way serving the Lord and sowing the seed of His Word.

The Government statistician for New Zealand reports 55% of the children from four to thirteen years of age as attending Sunday school. An annual recruiting campaign has been proposed using the slogan "Every home visited—every boy and girl accounted for." This campaign will be cared for by a Central Committee representative of all the protestant churches carrying the organization in every town and district.

Free Trip to Los Angeles

The INTERNATIONAL JOURNAL is including a free trip to the Los Angeles Convention as a second prize in its subscription contest. This is a wonderful opportunity to enjoy a great convention and also a delightful trip. Everyone is eligible to compete in this contest, and the person who gets the second highest number of yearly subscriptions will be the fortunate one to get this free trip. It is the one who starts early who has the best chance of winning. A free trip to Los Angeles is a rare opportunity for a few months of spare time work.

THE WAY

A Christmas Pageant of Peace

By Ethel Gesner Rockwell*

Characters

PART I—WAITING FOR THE CHRIST
The Voice
Abraham
Moses
Elijah
Isaiah

PART II—THE COMING OF THE CHRIST
The Voice
Mary
The Angel of the Lord
Four Herald Angels
Three Shepherds
Three Kings

PART III—THE CHRIST AMONG US
The Voice
The Nations

China	*Belgium*
Japan	*Germany*
India	*Russia*
Italy	*England*
France	*America*

Stage Setting

As produced in Robinson Chapel by the Fine Arts Department of Boston University, *The Way* was given with nothing whatever in the way of special scenery. In some churches where a background was desired, evergreen trees were used effectively.

The Voice is at no time seen by the audience. It may come from the balcony at the back of the auditorium, or from behind the screen of evergreen trees if they are used. In either case the speaker should be entirely concealed.

If the lighting can be so managed, each prophet should come on in darkness, and should not begin to speak till the light is full upon him. He should leave in the darkness which follows his words, and the next in turn should come on. If the light has to remain the same throughout the play, prophets may enter and go off without darkness.

Angels and Nations come up the several aisles of the church as indicated, or if desired may come on the stage from left or right entrances, without using aisles.

Music

(Note: Two groups of music are presented. Group A is to be preferred, but those who find it necessary to use something simpler may make substitutions from Group B.)

(Group A)

(Arranged by number to correspond with text)

Part I:

Quartet: Soprano, alto, tenor, bass required.

1—"O Come Emmanuel," *Hymns for the Living Age*, No. 111 (*1st stanza*).

2—Refrain—"O Come Emmanuel".

3—"Be Strong, Fear Not" (*Tenor solo*), *Isaiah*, No. 105, Patten.

4—"Ye People Rend Your Hearts" (*Tenor solo*), *Elijah*, No. 21, Mendelssohn.

5—"Watchman Will the Night" (*Tenor Solo*), *Hymns of Praise*, No. 41, Mendelssohn.

Part II:

6—"But Who May Abide the Day of His Coming" (*Bass solo*), *Messiah*, No. 27, Handel.

7—"Rejoice Greatly" (*Soprano solo*), *Messiah*, No. 88, Handel.

8—"Angels' Song," *Hymns for the Living Age*, No. 497.

9—Instrument continues 8.

10—"Lullaby"—*The Coming of the King*, Dudley Buck.

11—Carol—"The Shepherds in the Manger," Lizst, *Ditson Christmas Carols.*

12—*The Coming of the King*—"We Three Kings," Dudley Buck.

Part III:

13—Angels' Song (*Quartet*), *Hymns for the Living Age*, No. 497, beginning "Peace on Earth."

14—China (*Gong*)—"Jasmine Flower," *Folksongs*, No. 164 (Bantock-Ditson).
Adoration Theme—"Christ We Do All Adore Thee" (*Quartet*), *Hymns for the Living Age*, No. 515.
Nations' Theme—(a) "All the Nations Shall Come Before Thee" (*Quartet*), *St. Paul*, No. 118, Mendelssohn.
(Note: Every time a nation kneels at manger quartet sings "Christ We Do All Adore Thee.")

15—Japan (*Wind Bells*)—"Cherry Bloom," *Folksongs*, No. 166.
Adoration Theme—(*Quartet*).
Nations' Theme—(b) "The Nations are *Now* the Lord's," *St. Paul*, No. 113.
(Note: The Adoration Theme is followed alternately with Nations' Theme (a) and Nations' Theme (b).

16—India (*Drum*).
Adoration Theme.
Nations' Theme (a).

17—Italy (*Violin solo*)—"Andantino," Martini.
Adoration Theme.
Nations' Theme (b).

18—France (*Organ*)—Prologue, *Beatitudes*, Caesar Franck, "Dark Brooded Fear O'er the Land."
Adoration Theme.
Nations' Theme (a).

19—Belgium (*Bass solo*)—"Lord A Broken Heart," *St. Paul*, No. 88.
Adoration Theme.
Nations' Theme (b).

20—Germany (*Organ*)—Chorale, *St. Paul* No. 49.
Adoration Theme.
Nations' Theme (a).

21—Russia (*Quartet*)—(Select from *Folksongs*).
Adoration Theme.
Nations' Theme (b).

22—England (*Quartet*)—Refrain, "Recessional," Kipling. (Tune: "Lest We Forget." No. 413, *Hymns for the Living Age.* Words: No. 412, *Hymns for the Living Age.*)
Adoration Theme.
Nations' Theme (a).

23—America (*Quartet*)—Refrain, "O Beautiful for Spacious Skies," Bates. (Tune: *Hymns for Living Age*, No. 102. Words: "God shed his grace on thee," No. 407.)
Adoration Theme.
Nations' Theme (b).

24—(*Trio*)—"Peace I Leave With You," *Missionary Hymnal*, No. 37. (Published by the Central Committee of Foreign Missions, West Medford, Mass.)

Theme: Each theme should be continued softly on organ until next theme is due, making an entire musical accompaniment.

(Group B)

(Note: If all of the music above is not available, substitutions may be made from the following list of hymns, which are in the *Hymnal for American Youth*):

Part I:

1—"We Would See Jesus," as follows: (Music from *Hymnal for American Youth*, No. 95).

"We would see Jesus; all the nations turning
Unto the manger and the shining star;
We would see Jesus, as the angels sang him,
Bringing good will and peace to near and far.

We would see Jesus; this is all we are needing—
Love, joy and peace will come with the sight;
We would see Jesus, all the nations leading,
Till o'er the world shall rise the glorious light."

2—"Come Unto Me Ye Weary." Arranged in *Hymnal for American Youth*, No. 127.

3—"Brightest and Best of the Sons of the Morning," *Hymnal for American Youth*, No. 87.

4—"If With All Your Hearts," from *Elijah, Green Community Song Book*, (C. C. Birchard Music Publishing Company, 221 Columbus Ave., Boston, Mass., Price: 25c.)

5—"Watchman Tell Us of the Night," *Hymnal for American Youth*, No. 231.

Part II.

6—"O Little Town of Bethlehem," *Hymnal for American Youth*, No. 80.

7—Chant—"Gloria in Excelsis."

8—"Hark, the Herald Angels Sing," *Hymnal for American Youth*, No. 72.

9—"While Shepherds Watched Their Flocks," Church Hymnal.
["The First Noel," *Hymnal for American Youth*, No. 77.]

10—One verse of each of the following three selections may be sung while the manger is being arranged on the stage in the dark:
"Harken Ye Children," *Worship and Song.*
"There's a Song in the Air," (2nd tune), *Hymnal for American Youth*, No. 81.
"Away in a Manger," *Hymnal for American Youth*, No. 84.

11—"O Come, All Ye Faithful," *Hymnal for American Youth*, No. 79.

12—"We Three Kings of Orient Are," *Hymnal for American Youth*, No. 90.

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Part III:

—"Gloria in Excelsis" (see above).

—"Where Cross the Crowded Ways of Life," *Hymnal for American Youth*, No. 222, 1st stanza.

—"For the Beauty of the Earth," *Hymnal for American Youth*, No. 38.

—"Father, Almighty, Bless Us With Thy Blessing," *Hymnal for American Youth*, No. 154.

—"Break Thou the Bread of Life," *Hymnal for American Youth*, No. 67.

—"God of Our Fathers," *Hymnal for American Youth*, No. 245. (Use trumpet, if possible.)

—"O God, Our Help in Ages Past," *Hymnal for American Youth*, No. 68.

—Sanctus theme from "The Holy City," Orders of Worship, No. 37.

—Russian Hymn from Orders of Worship, No. 63.

—"God of Our Fathers, Known of Old," *Hymnal for American Youth*, No. 242.

—"O Beautiful for Spacious Skies," *Hymnal for American Youth*, No. 239.

Publishers:

Hymnal for American Youth is published by The Century Company, New York. (Edited by H. Augustine Smith.) Price $1.25.

Worship and Song is published by The Pilgrim Press, Boston and Chicago. (Edited by Winchester and Conant.)

All other music may be obtained from Oliver Ditson Company, 179 Tremont, Boston, Mass.

The Cast

If the full pageant is given according to text, at least twenty-seven people are needed, but many more may be used if desired.

Instead of the four *herald angels*, a group of child angels, from six to twelve, may be used very effectively, thus giving the beginners' and primary departments a chance to be included.

The *three kings* may each have one or more attendants, making a group. The nations may each be represented by groups instead of by one person, using one as spokesman.

If the more simple music is used, it has been found very satisfactory to have a group of girl, or boy, or mixed voices, instead of, or in addition to, the quartet.

The person who takes the part of The Voice must have dignity, understanding, and reverence for the part he is to play.

Costumes

If the costumes are to be made, sets of Tissot Bible Pictures 1, 2, 5 and 6 will furnish guides to all the biblical costumes, but the *angels*. These are very simple, made of any soft inexpensive nearsilk material, with wings of the silk or of crepe paper.

It is usually possible to borrow from some lodge, either Masons or Odd Fellows, full equipment for both kings and shepherds, and some of the prophets. Otherwise these may be modelled from the Tissot pictures, or from Sargent's prophets. The Tissot pictures may be found in any church supply place, or by sending to the New York Sunday School Commission, 416 Lafayette St., New York City. (Price, 40c per set, or *Old Testament Set*, post-card size, may be secured from The Pilgrim Press, 14 Beacon Street, Boston, Mass., Price, 50c.)

Lighting

In a church with ordinary electrical equipment, use an amber flood on each side of stage, and one large spot operated from rear of auditorium to platform. This should be equipped with dimmer.

If these lights are not available and it is possible to connect up for footlights, use about six, alternating blue and amber, each color on separate switch. The blue alone will dim the scene for the prophets. Use both blue and amber for the other scenes. It is a mistake to light a church pageant too brilliantly. Keep the lights soft and dim.

If the ordinary church lighting must be used, put out all lights in the auditorium except the ones over the platform. In this case the manger must be placed on the platform before the beginning of the pageant.

An electric bulb should be placed in the manger, so the light will shine up into Mary's face as she bends over the child. If an electric bulb cannot be arranged, a flashlight may be used.

Note: Let the benediction be pronounced before the lights are turned on in the church. It should be carefully planned beforehand, and come as soon as the last strain of the final music is finished.

The Pageant

Part I: *Waiting for the Christ*

(*Music—1.*) (*Stage Dark.*)

The Voice (*heard speaking*): Behold, the children of men do wander up and down the earth, unsatisfied, seeking ever for peace, for sureness of heart, for comfort of soul. I, even I, the Lord God of all the earth, cannot cause them to turn unto me for peace. Behold, now, thus saith the Lord, I will give to the nations a sign, and to the earth a covenant, and all nations shall be blessed in that day. For unto them a child shall be born, and unto them a son shall be given. In their hearts shall be planted a longing for the child who shall save them. Their souls shall be restless until in the fullness of time He shall be revealed.

(*Music—2. During the darkness Abraham enters. Slowly the light dawns upon him and while the light is increasing, voices sing. Abraham speaks when the light is full upon him.*)

Abraham: Lord God, the heart of Thy servant Abraham is weary. Behold now these many years have I wandered, seeking after Thee. I have builded Thee an altar. I have offered unto Thee sacrifices, and Thou hast spoken unto me face to face. And now Thy servant is about to die. I shall sleep, I shall be gathered unto my fathers. Yet my heart crieth out, what wilt Thou answer me, O Lord God of Hosts, whom my heart hath worshipped? Shall my life go on? (*He lifts his face raptly as The Voice answers*):

The Voice: Fear not, Abraham, I am thy shield and thine exceeding great reward. Thou shalt go to thy fathers in peace. Yet shalt thou surely become a great and mighty nation, and unto thee and thy seed forever will I give the land to inherit. Thy people shall be given a Saviour.

(*The light dims and when it is dark, Abraham withdraws and Moses takes his place.*)

(*Music—3. The light slowly reveals Moses.*)

Moses: Now, even now, the day approacheth when I shall be gathered unto my fathers, and these my people shall see the face of Moses no more forever. O Lord God, what shall be the end of these my people? Who shall lead them into the pathways of peace, and who shall gather them unto the ways of the Lord their God? (*He listens intently for the answer.*)

The Voice: Behold and hear thou, O Moses, leader of my people Israel. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto thee. He shall come as a little child, He shall rise up and speak my words, in my name. Brightest and best of all sons shall He be, and He shall save thy people from their sins.

(*Quick dark. Then the light slowly reveals Elijah.*)

(*Music—4.*)

Elijah: Why wilt thou depart, my people Israel, from the Lord thy God? If the Lord be God, serve Him, and turn not to paths of thine own understanding. Thou hast departed, thou hast turned aside, and I, only I, am left to plead for my people. Would that I might come before God! I seek a Saviour for my people!

(*Quick dark. Elijah goes out. Isaiah takes his place.*)

(*Music—5.*)

(*Light slowly reveals Isaiah.*)

Isaiah: Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. The Lord shall arise, and His glory shall be seen; the people shall come to the light, and all nations to the brightness of its shining. Comfort ye, comfort ye, my people. Ho, every one that thirsteth, come, and your souls shall live. For unto you a child is born, unto you a son is given. Seek ye the child—behold, He is in your midst.

(*Quick dark. Isaiah goes out. In the darkness Mary takes her place.*)

Part II: *The Coming of the Christ*

(*Music—6.*)

The Voice: And ye shall call His name Jesus.

(*Light slowly reveals Mary.*)

(*Music—7.*)

Mary (*In full light*): My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the lowliness of His handmaiden. Behold, from henceforth all nations shall call me blessed. He that is mighty hath done unto me great things, and holy is His name. His mercy is on them that fear Him from generation to generation. He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and hath exalted them of low degree. He hath filled the hungry with good things and hath exalted the humble and the meek.

The Voice: Blessed art thou, Mary, among women.

(*Quick dark. Mary withdraws.*)

(*Music—8.*)

Final Tableau: The Nations

Ange of the Lord (Upper); Mary (Center, back of manger); Left to right (Upper row); Italy, China, France, Russia, Germany: Left to right (Lower row); India, England, America, Japan

[Note: Inasmuch as one of the nations was not present when the picture was taken, this order does not correspond with the directions given for the final tableau.]

(*During this singing the four Herald Angels and the Angel of the Lord come down the center aisle and mount the platform, the A. of the L. in the center. They join in the singing, which begins again from the middle, lifting high their arms in salutation and dropping them slowly as the song is ended.*)

(*Music—9.*)

Angel of The Lord: Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.

(*Quick dark. Angel of the Lord remains in center. Herald angels move to extreme right and left on each side. Manger is brought in in the dark and Mary takes her place sitting beside it.*)

(*Music—10. As soon as Madonna and manger are in place, the light begins to dawn on tableau.*)

(*Music—11. Full light. During the song the shepherds come down the aisle (stage left), looking back eagerly to summon the others, and then moving toward the vision with more awe. When they get to the chancel railing, they kneel, rise and face the Angel of the Lord.*)

Angel of the Lord: Behold, unto you a child is born, unto you a son is given.

(*Shepherds approach the manger, one after another, bow their heads reverently after they have knelt, and remain, holding the pose, until after the action of the Wise Men.*)

(*Music—12. The three kings come down the opposite aisle, kneel at chancel rail, rise, first king presents gift, draws back; second king kneels, presents gift, draws back; third king kneels, presents gift, and all kings kneel with him for a moment. Then all three arise, shepherds rise simultaneously, both, led by the herald angels, go off and down their respective aisles.*)

(*Processional music as kings, shepherds, and angels go off.*)

Part III: *The Christ Among Us.*

(*Mary, manger, and Angel of the Lord as before.*)

(*Music—13.*)

Angel of the Lord: Many are the years that have passed over the earth; the nations seek ever the pathway to peace, and ever they fail. Is the way still open? Does the child still lead?

The Voice: The day of my peace shall come, and in that day there shall be a highway among the peoples of the earth. From nation unto nation shall the Child lead the way. Blessed be my people, from near and far; let all, as brothers, follow the light of the Star, the way of the Child, the highway to peace.

Angel of the Lord: And shall they come, the nations of the world? Even unto the manger and the Star?

The Voice: They shall come.

Angel of the Lord: Behold! The nations of the earth!

(*Chinese gong is struck three times. Music 14 as China comes down the aisle, kneels at the chancel and goes up to the manger.*)

Angel of the Lord: Behold the ancient land of China!

(*China stretches out her arms toward the child. Turns slowly toward audience, lifts both her arms, stands in attitude of the Cross, listening to the reassuring words of The Voice. Her expression changes from one of despairing prayer to uplifted hope as The Voice speaks.*)

The Voice: The glory of the Lord shall come from the east, and His voice shall be as the noise of many waters, and the earth shall shine with His glory.

(*Quartet or choir: "Christ we do all adore Thee." To be sung each time a nation kneels at manger.*)

(*Japanese windbells are heard off stage. Music 15. Japan comes down opposite aisle, kneels at chancel, goes up.*)

Angel of the Lord: Yet again cometh a country from the east, the Sunrise Kingdom.

(*Japan stretches out her arms toward the manger and Mary, then takes action similar to China; holds pose during the words of The Voice.*)

The Voice Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come. Land of the dawning, guard thou thy trust, until the day break and the shadows flee away.

(*Japan lowers arms, kneels at manger during singing, "Christ we do all adore Thee," and takes position on the other side of Mary, opposite China.*)

(*Music—16. India approaches in the same manner, kneels at the chancel.*)

Angel of the Lord: From burning sands, and the glory of the night and the stars, cometh India.

(*India stretches forth her arms toward the manger, takes position of cross.*)

The Voice: Behold, I show you a mystery. God will in very deed dwell with man on the earth; let thine eyes be open; pray the prayer acceptable to thy God, and He shall hear, even from His dwelling place—the hearts of the children of men!

(*India lowers her arms, kneels at manger, during singing "Christ, we do all adore thee," then rises and takes her place beside China.*)

(*Music—17. Violin. Italy comes down opposite aisle and kneels at the chancel.*)

Angel of the Lord: From the old unto the new, cometh one from the people of Italy.

(*Italy takes position of Cross while The Voice speaks to her.*)

The Voice: Seek thou the law of the Lord, for the law of the Lord is perfect, converting the soul; perform thou the statutes of the Lord, for the statutes of the Lord are right, rejoicing the heart; keep thou the judgments of the Lord, for they are true and righteous altogether.

(*Italy goes, kneels at the manger during the singing of "Christ, we do all adore thee," and takes her place beside Japan.*)

(*Music—18. France comes in and kneels at chancel.*)

Angel of the Lord: From France comest thou, to seek the good of thy land.

(*France, holding out her arms toward the manger, takes position of Cross.*)

The Voice: Thou hast gone mourning because of the oppression of thine enemy; with a sword in thy bones have thine enemies reproached thee. Why art thou cast down, O soul, and why art thou disquieted within thee? Hope thou in God, go unto the altar of God. Thou shalt yet praise Him, who calleth the nations to peace and joy.

(*France kneels at manger during singing, "Christ, we do all adore thee," and takes her place beside India.*)

(*Music—19. Belgium comes down opposite aisle and kneels at manger.*)

Angel of the Lord: Thy tears have been thy meat day and night, O Belgium, while they continually say unto thee, Where is thy God? Hear thou the voice of the Eternal.

(*Belgium stretches her arms toward manger and takes position of Cross.*)

The Voice: O thou afflicted, tossed with tempest and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror, for it shall not come nigh thee. Whosoever shall gather together against thee shall fall. The Eternal God is thy refuge, and underneath are the everlasting arms. I, even I, am he that comforteth you.

(*Belgium goes to manger, kneels during singing, "Christ we do all adore thee," rises and takes her place beside Italy.*)

(*Music—20. Germany comes in and kneels at chancel.*)

Angel of the Lord: Out of the raging and tumult of discord cometh Germany, to hear the voice of the Lord.

(*Germany holds arms to manger, takes position of Cross.*)

The Voice: What doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with the Lord thy God! Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength.

(*Germany kneels at manger during singing "Christ, we do all adore thee," and takes her place beside France.*)

(*Russian music—21. Russia comes in and kneels at chancel.*)

Angel of the Lord: And shall the great white Christ come out of Russia?

(*Russia stretches out arms, takes position of Cross.*)

The Voice: Behold, darkness hath covered thy land, and gross darkness thy people. Yet lift up thine eyes round about, and see, and gather thy sons together and thy daughters from far. Thy light shall break forth as the morning, and thine health shall spring forth speedily, and the glory of the Lord shall be upon thee.

(*Russia kneels at manger during singing, "Christ we do all adore thee," and takes her place beside Belgium.*)

(*Music—22. England enters.*)

Angel of the Lord: England cometh, who speaketh of justice.

(*England makes a gesture of supplication, takes position of Cross.*)

The Voice: Delight thou in my ways; put on a breastplate of righteousness, and an helmet of salvation from the oppressor; fear thou the name of the Lord, bring salvation nigh unto thy peoples; so shall the light of thy peoples be turned to the glory of the Lord.

(*England kneels at manger during singing "Christ we do all adore thee," and remains kneeling. The brotherhood verse from "America the Beautiful," sung to Macfarlane's setting, ushers in America.*)

Angel of the Lord: Latest to come, of the seeking lands, America stands.

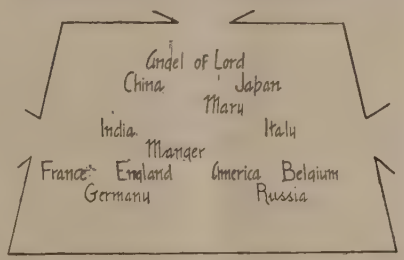
(*Music—23. America waits as have the others.*)

The Voice: Son of man, keep the charge of mine holy things; teach my people the difference between the holy and the profane; cause them to discern between the clean and the unclean. I am thine inheritance, keep thou my laws and my statutes; I am thy possession, thou art an holy portion of the earth; keep thy land holy in all the borders thereof roundabout. Thy gates are open continuously—fear thou the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, let the spirit of the Lord lift up a standard against him.

(*America makes gesture of supplication, stands in position of cross, kneels at manger during singing of "Christ we do all adore thee," and remains kneeling.*)

The Voice: As smoke is driven away, so shall the shadows flee; as wax melteth before the fire, so shall dissolve the misunderstandings of mankind; the Lord hath given the word, see ye to it that it be published abroad; the way of the Child, the Saviour of mankind, shall lead captivity captive; He shall lead all the world into the paths of love and of peace. For the mouth of the Lord hath spoken it!

(*Tableau: The nations take hands. England and America clasp hands across the manger, and with their other hands clasp those of China and Japan. Russia and Germany move forward so that their free hands are laid upon the shoulders of England and America. The result is a covenant picture of united peoples. The*



Angel of the Lord lifts her hands in blessing, while Mary gazes down at the manger. The light slowly dims on this picture while the following benediction is sung:)

(*Music—24.*)

"Peace I leave with you, my peace I give unto you.
Not as the world giveth, give I unto you.
Let not your hearts be troubled, neither be afraid.
Peace I leave with you; my peace I give unto you."

(*May be spoken if music is not available.*)
(*In the dim light the stage is emptied.*)

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—EDITORS.

"CHRISTMAS MYSTERY"

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THE PLUS ULTRA CLASS

By Linda Lindstrom

MRS. WITHROW had just returned from a month's work in vacation schools when the superintendent of the Glendale Sunday school met her and asked, "Will you teach a class of sophomores next year?"

One Sunday to rest before she took up this task, in addition to running a home unaided. A home where there were two children, and many guests. Could she do it, in addition to all the sewing, all the entertaining, all the correspondence which her summer work entailed? She had thought it necessary to have *one* morning a week to relax. She had thought she was working to the very limit of her strength. Yet, perhaps Professor James was correct when he said we all live far below our possibilities. Perhaps what she thought was the fatigue line was not physical weariness but emotional. Perhaps it was not less work but more enthusiasm, new interests she needed. There were her own two daughters. They must have spiritual help, they must have a stimulating Sunday school class; if she would not make the sacrifice to be the kind of teacher she knew they needed, who would? True her own girls were not old enough to be in this class but other girls were just as precious. Some other girl's mother would be teaching her daughters. Thus she reasoned and said "yes."

THEY were typical suburban girls; sophisticated, busy, very busy in a high school which sought to fill every need in their lives, except the spiritual; busy in homes which were well supplied with material things.

Mrs. Withrow had been accustomed to teaching girls who were ready to respond to one who showed an interest in them. These girls were different. Their attitude was "We come here on Sunday morning as a matter of duty or habit, but you are nothing to us. Our lives are complete without our Sunday school teacher."

THE social line was drawn very plainly through the class. There were two distinct social "sets." One "set" frankly went to the superintendent and asked to be transferred to a class where they thought they would feel more "at home." The superintendent said "wait a month; if at the end of that time you still want a change, come to me again."

Mrs. W. knew of their request but said nothing to the girls. She called a class meeting at her home, organized, making sure both "sets" were represented on committees and in the offices. The class chose a name and a project. They decided to take charge of the opening service of worship some Sunday morning. Their theme was "friendship." They dramatized the story of Ruth and Naomi, read "The House by the Side of the Road," and as a result of faithful practice in everything, even in the reading of the brief Scripture, put so much expression into it all that many eyes were dim with tears before the service was over.

This project completed the class was asked to chose another. They visited a hospital carrying fruit and other necessities.

Nothing more was heard of the request to divide the class.

THE girls were invited regularly to the teacher's home for play, work, and worship. Even these carefully-planned visits did not afford sufficient opportunity for "personal contacts." Still the girls seemed "distant" with their teacher. Only time could bring the spirit of friendliness Mrs. Withrow felt was necessary to the best teaching. When there was sickness in their homes, she sent flowers; if it was the mother ill, a bit of home cooking made the pupil remember teacher was thinking of her. She remembered their birthdays; she went walking with them on Sunday afternoon, taking her own daughters along. She called at their homes, phoning first and making the call very brief.

THE lesson! Oh certainly she taught it the very best she could beginning the study Sunday afternoon and making notes as illustrations or thoughts suggested themselves through the week. She found the girls liked discussion best and she linked up the lesson with their school work wherever possible.

WHAT have been the visible results in less than a year? ***First.*** Two of the girls have united with the church; several others were already members. ***Second.*** The class is very regular in attendance. ***Third.*** Occasionally now the girls linger to talk with their teacher and when a practice at her home was suggested, said, "Oh goody! we love to go to your home!" ***Fourth.*** The teacher has come closely enough in touch with some of the mothers to realize their problems and be a help in solving them. One mother said, "My daughter is sharing the home duties cheerfully now and I think you deserve some of the credit." ***Fifth.*** One of the girls told a friend "No one will ever know how fast I was sliding down hill before Mrs. W. took hold of me." Now she is studying to teach a class of her own next autumn. ***Sixth.*** When asked one Sunday to write prayers, the apparently flippant girls wrote such prayers as "Dear God in heaven please help me live a more truthful life. Make me realize more than ever your sacrifice for me."

THIS teacher does not look upon her task as merely one of teaching Bible facts on Sunday. She looks upon it as a task in the "sharing of life" with these girls. Her goal is leading pupils to Jesus and helping them to grow into Christian citizens. Only as she sees evidence of changed lives does she feel she is succeeding. Girls can talk glibly. They revel in moral platitudes; only as a teacher is in close touch with their every day acts can she know whether they are substituting expressions about right living for the actual growth in character.

HAS it been easy for Mrs. Withrow to carry these fifteen girls on her heart in addition to her numerous responsibilities elsewhere? I answer, is any worth while task easy?

"Behind them in the distance
Are the shadows that I see
Of the grown up men and women
That some day they are going to be."

Teach Them a Song!

"Come, friend, teach these young folks a song."

So speaks the chairman. And I teach them a song. When it is over, I cannot but say to myself, "Soul, what hast thou done?"

Two voices answer.

The Voice of the *Short-sighted Now* says to me, "You have filled a gap in the program. You have given them a few minutes of fun. You have centered a laugh or a thrill around a new jingle. That is all."

But the Voice of the *Long-sighted Future* says to me,

"Soul, that is not all.

"In the years to come a father or a mother will gather the family in a circle and say, 'Let us sing!' You tonight have set the content and standard of that song. This you have done.

"In the days ahead a man or a woman, sorely pressed in the hot battle of life, will saturate the soul in the waves of emotion that well up from the great ocean of the past. In that day music, the music you have taught tonight, will arise to weaken or empower that life. This is your work.

"Ceaselessly, sometimes unconsciously, and forever, there will echo and re-echo through the souls of people sentiments and life committments, now like a tiny song and again like a matchless oratorio of music. Threaded through these will be the blessing or the blight of what you have taught youth to sing, for music, mark you, has the strange gift of grappling itself to the sinews of the soul. This is your work tonight.

"Thus, O Soul of mine, you can see what it is that you do when you stand up to 'teach them a song'."

—P. R. HAYWARD

SUGGESTIONS FOR BUILDING WORSHIP PROGRAMS

BEGINNERS' DEPARTMENT PROGRAMS FOR DECEMBER

*By Muriel White Dennis**

Aim for December

The aim for this month is to help the child feel that the Baby Jesus was truly God's supreme gift. These lessons should inspire love and gratitude for this Best Gift so that the child will mean it when he says "Glory to God in the highest."

Materials to Have Ready

The room or corner: Avoid crepe paper festoons and bells if your room is small. The pictures, posters and decorations should tell the story of their experience during the month and the story should grow *from Sunday to Sunday.*

Pictures: The Thanksgiving poster should be left in the room. A picture of a mother caring for her child or the picture of a child saying grace, kneeling at prayer, and the picture of children singing are appropriate. *Holy Night*, by Correggio, *The Apparition to the Shepherds*, by Plockhorst, and the *Adoration of the Shepherds*, by Murillo tell phases of the Christmas story. They may be ordered from The Perry Picture Co., Malden, Mass.

Stories: If the stories of the baby Jesus are told effectively the first time the children will ask to hear them again, often four or five times during the morning. You will be tempted to tell the story without sufficient preparation because of the "Christmas rush," but unless you approach these stories as you would a new one that you've never told before they will lack freshness and appeal. The stories, pictures and songs are very important means of developing the real Christmas spirit. Do not overcrowd your programs. You must have time to retell stories and sing favorite songs.

"Loving and Giving" by Rankin is a splendid story to use with your sharing project.

"The Jar of Rosemary," from *The Story Teller*, by Lindsay, (Milton Bradley Co., Springfield, Mass.) and "The Great Walled Country" by Alden are appropriate for your Christmas party.

Sharing Project: The best way to express thanks to the Heavenly Father is to share some of our blessings with others. Give the children a chance to learn the real meaning of Christmas in this way. Their pleasure will be very real and they will be so enthusiastic over this method of observing Christmas that they will never miss the old-fashioned treat and the public exercise.

Songs: Those used in November; "The Blessed Day," (Sung to the children); "Away in a Manger" from *Songs for Little People;* "Christmas Night," by Hill from *Song Stories for the Sunday School*, are suggested. The second stanza is very appropriate to the theme and can be used with the "Jesus, the Helper" lessons later. Omit the last two lines of the stanza and repeat,

"He came down to show all people
How to help and how to love."

*Royal Oak, Mich.

First Sunday

BEFORE THE SESSION: The children who wish to do so, may cut Christmas trees from 6 x 6 squares of green cover paper, folded and cut free-hand, double. Your helpers may paste these on a strip of white paper to form a border above the burlap dado.

When most of the children have arrived, ask, "What lovely day is coming?" Talk about the secrets and surprises everybody plans for Christmas. Giving presents is one way to say, "I love you." "Would you like to make a gift for somebody you love at home?" "What could you make here at the church school?" Have materials ready and allow ten minutes for making a simple gift. Calendars, shopping pads, blotters or match scratchers would be useful. When the gifts are finished write the names on the back and put them in the cupboard until Christmas Sunday.

Lead the children in prayer: "Heavenly Father, we are so glad Christmas is coming. We want to make people happy with our gifts. Mary's calendar is going to make her mother glad," etc. (Let the children supply the names.)

CALL TO CIRCLE: Three soft chords.

QUIET MUSIC: Same as last month as the familiar music will recall the necessary mood to be quiet.

"THIS IS GOD'S HOUSE": (*Songs for Little People.*)

CONVERSATION AND WORSHIP: Open your Bible. "Right here in God's book I have found a lovely story. Roger, will you come and help me 'read' it?" Take the child's hand and point to the words, "God is love." "Can you find any pictures which tell how God loves us?" As they find the pictures, sing, "Praise Him, Praise Him" as a refrain. Or, if you have a blackboard let the children draw pictures which tell of God's love. Appropriate songs will suggest themselves during the development. Sing, "Every Morning Seems to Say," and the special song learned for Thanksgiving.

OFFERING: This will be a fitting climax if it is brought into the circle while you say, "What a lot of love gifts we have brought to God's house this morning! We are glad to bring them because he does so many things for us." Offering song and prayer.

THE SHARING PROJECT: Plan some service the children may do as a department for someone less fortunate. Fill a stocking or trim a tree if possible for these are distinctly "Christmassy." There are so many occasions when they can bring money and a money gift which they have not earned will not mean as much as gifts of toys and clothing to a local family. Send a note with the child's story leaflet apprizing the parents of your plan, and asking for their cooperation.

Second Sunday

BEFORE THE SESSION: Ask if they would like to make another gift for someone outside the family. Let each child choose the person for whom he will make the gift, grandmother perhaps, or auntie, a playmate, servant, or a frequent guest. These gifts will be similar to those made last Sunday.

CALL TO CIRCLE.

QUIET MUSIC.

"THIS IS GOD'S HOUSE."

STORY: "Loving and Giving," from *A Course for Beginners in Religious Education*, by Rankin. (C. Scribner's Sons, New York.) Two new stories should rarely be told in one session, but this story conveys the meaning of Christmas so fittingly that it will be the prelude to the sharing project.

CONVERSATION AND WORSHIP: Ask what they are planning to bring for the Christmas tree (or whatever project decided upon).

You may suggest appropriate gifts by making a cutout of an evergreen tree from green cover paper and let the children choose and paste pictures of gifts the members of the family would like.

PRAYER: That our gifts will make these children happy.

OFFERING: As last Sunday.

CHOOSING FAVORITE SONGS: Children gather around the piano while they sing.

THE STORY.

AFTER THE STORY: Sing "Christmas Night." Repeat it while children look at the picture. Hang picture on the burlap. Then let the children join in singing the song.

Third Sunday

BEFORE THE SESSION: The Christmas tree should be standing in the center of the room this morning unless you are planning a Christmas party during the week when the tree may be trimmed and the gifts brought and hung on its branches. You will be influenced too, by the White Gift Service planned by your church school.

Choose a small tree, that the children may reach some of the higher branches. Paper chains may be made for the tree during this period. Give them strips of bright colored paper 5 inches long and ¾ of an inch wide. Show them how to lap the ends over each other and slip one link within the other before the ends are pasted. The older children may paste Dennison No. 5 stars on lightweight cardboard, then cut out. One of the helpers should make a large gold star for the top of the tree. Wait until the lesson story is told before putting it there. If the children brought their gifts this morning they will be eager to talk about them and hang them on the tree. Help them realize that the children would find an empty stocking, and would have no Christmas tree if it were not for them. Make the children feel that

they are cooperating with the Heavenly Father by helping to take care of these children and making them happy.

The pupils will be in a loving, reverent mood, ready to express their gratitude through song and prayer.

CALL TO CIRCLE.

QUIET MUSIC.

"THIS IS GOD'S HOUSE."

CHILDREN hunt for pictures of Jesus and group them together on the burlap. Repeat, "He loved us and sent his Son."

STORIES RETOLD.

CHRISTMAS SONGS: "Christmas Night," and "Away in a Manger."

NEW STORY.

AFTER THE STORY: Children look at picture. They find the star that led the Wise Men. A helper puts the large star on top of the Christmas tree. Then they look at the "Adoration of the Wise Men." Make no comments, then sing to them, "What Can I Give Him?" from *Songs for Little People*. Give each child a large star to put on top of their tree.

Fourth Sunday

BEFORE THE SESSION: Unfortunately many children will be absent to-day but by the same token you will have a splendid opportunity to make it a "meaningful" session because you can give the children the individual attention they desire and deserve. Those who come will be wearing new sweaters, mittens, etc., received as Christmas gifts which must be noticed as soon as they enter and be duly admired. Some will carry toys and trinkets which must also receive due attention and be placed in the "treasure basket" on your desk until the end of the session. Be sure that each child gets his treasure back.

The program this morning should be as informal as life itself. Listen to their accounts of home celebrations, remembering that what they tell you is really more important from an educational standpoint than what you tell them.

QUIET MUSIC: Use a familiar carol.

GREETINGS: Sing "Good morning to You," then change the words to "Happy Christmas to You."

Give children an opportunity to go to the center of the circle and tell by their actions of a gift they received. Others guess, then imitate. Remind them each time that all gifts said, "I love you" from somebody. Remind them that there wouldn't have been any Christmas Day except for the Heavenly Father. Let children find pictures of the baby Jesus and while they are looking at them you may sing the second stanza of "Christmas Night."

PRAYER: Saying thank you for Christmas Day, Christmas gifts, and the best gift, Jesus.

OFFERING.

CONVERSATION about the gift they sent last Sunday. Help them realize the joy of the recipients by remarks like, "What do you suppose the baby is doing with the rattle this morning?" "What do you think the little girl is doing with our book?"

PLAY: Choose a child to be the Christmas tree and others to be the family to whom the tree was sent. Members of family take the presents off the tree and show what they can do with the gift.

PRAYER: "Dear Heavenly Father, we are glad we could send our Christmas tree to make them happy."

RETOLD STORIES: Provide opportunity to change position during this period. They may gather around the pictures or around the piano. Sing "Christmas Night" and "Away in a Manger." At the close of this period sing to them, "The Blessed Day."

PRIMARY DEPARTMENT PROGRAMS FOR DECEMBER

*By Dorothy Kay Cadwallader**

Theme for December: Joyousness

First Sunday

CALL TO WORSHIP: "Joy to the World."

HYMN: "The Christmas Manger Hymn," Martin Luther (No. 60, *Songs for Little People*, The Pilgrim Press, Boston, Mass.).

DANISH CAROL: "Christmas Brings Joy to Every Heart" (Page 36, *Fifty Christmas Carols of All Nations*, Edited by Eduardo Marzo, The Willis Music Co., Cincinnati, Ohio).

"Christmas brings joy to every heart,
Sets old and young rejoicing,
What angels sang once to all the earth
Oh, hear the children voicing.
Bright is the tree with lights aglow,
Like birds that perch together.
The child that holdeth Christmas dear
Shall keep these joys forever."

(The second and third verses are really lovely but it may be unwise to try to teach young children more than the first verse. Ask the junior superintendent to teach all three verses then have them sung on Christmas Sunday.)

BIBLE VERSES: Luke 1:26-38, 46-56.

PRAYER: Thank Thee, Heavenly Father, for this the joytime of the year. Thank Thee for the little Lord Jesus. Amen.

OFFERING SERVICE: John 3:16.

Have children bring the offering to the front while the pianist plays "Sleep, My Little One." P. 27—*Fifty Christmas Carols of all Nations.*

"Sing and adore Him, ye little ones all;
His hands and His feet, see how tender and small.
Sing and adore Him with tuneful voice,
Ye bright host of angels, O sing and rejoice."

LESSON STUDY:

(As a signal for children to gather around the superintendent for a story, have the pianist play "Joy to the World.")

STORY: "A Legend of Saint Boniface." (*Little Folks' Christmas Stories and Plays*, Skinner, Rand McNally Co., New York.)

SONG: "The Friendly Beasts." (No. 37, *Song and Play for Children*, Danielson and Conant, The Pilgrim Press, Boston, Mass.)

CLOSING PRAYER: (Play "Silent Night" during the prayer.)

Thank Thee, dear Heavenly Father, for the little Christ Child. Help us to be as joyous this week as the angels that first Christmas night.—Amen.

Second Sunday

CALL TO WORSHIP: "Joy to the World."

HYMN: "The Christmas Manger Hymn" Martin Luther.

DANISH CAROL: "Christmas Brings Joy to Every Heart," "Whence Comes This Rush of Wings." (P. 40, *Fifty Christmas Carols of All Nations.* Have this sung by four junior children or by a soloist.)

BIBLE VERSES: Matt. 2:1-12.

PRAYER: The Lord's Prayer.

OFFERING SERVICE: Matt. 2:11.

"Sleep, My Little One." (P. 27, *Fifty Christmas Carols of All Nations.*)

LESSON STUDY: (See first Sunday.)

STORY: "The Finding of the Treasure." (Mary Stewart, *Little Folk's Christmas Stories and Plays.*)

SONG: "The Friendly Beasts."

SONG: "In a Manger He is Lying." (P. 33, *Fifty Christmas Carols.*)

PRAYER: Help us to grow more like Jesus. Help us to be happy and help us to make others happy and joyous.—Amen.

Third Sunday

CALL TO WORSHIP: "Joy to the World."

HYMN: "The Christmas Manger Hymn."

DANISH CAROL: "Christmas Brings Joy to Every Heart," "In a Manger He Is Lying."

BIBLE VERSES: Luke 2:1-20.

PRAYER: For this joyous time of the year we thank Thee. Help us to spread the glad tidings of the dear Christ Child's birth over land and sea, that all the little children everywhere may know of Him and this joy time of the year. Amen.

OFFERING SERVICE: (See first Sunday.)

LESSON STUDY: (See first Sunday.)

STORY: "The Great Walled Country," Raymond Alden (*Little Folks' Christmas Stories and Plays*, Skinner).

SONG: "The Friendly Beasts."

SONG: "In a Manger He Is Lying."

PRAYER: Thank Thee for the little Lord Jesus. Amen.

Fourth Sunday

CALL TO WORSHIP: "Joy to the World."

HYMN: "The Christmas Manger Hymn."

DANISH CAROL: "Christmas Brings Joy to Every Heart," "In a Manger He Is Lying."

BIBLE VERSES: Luke 2:1-20.

OFFERING SERVICE: (See first Sunday.)

STORY: Dramatization—"The Star in the East." (P. 265-275, *Little Folks' Christmas Stories and Plays.*)

(Use junior children as shepherds, three kings, Joseph and Mary. Have primary children sing the songs.)

Have the children very quiet before dismissal. If there is a White Christmas have the children take their gifts while the recessional is being sung (God Rest Ye Merry Gentlemen.) After they have returned close with the following prayer:

"Now may the Holy Christ Child
Who came on Christmas Day
The gentle Friend and Brother
Who smiles upon your play,
Bless all the little children
However far away."

*Supervisor, Jefferson School, Trenton, New Jersey.

JUNIOR DEPARTMENT PROGRAMS FOR DECEMBER

*By Nan F. Weeks**

Theme for December: Giving

In these days of materialism and commercialism there is urgent need for the Sunday school to put forth earnest effort to keep our religious holidays religious. While making the Christmas season as joyous as possible, let us see to it that the mythical Santa with his whimsical smile, shall not turn junior thoughts from the Babe of Bethlehem. Let us keep ever in the foreground—in our programs, our decorations and our plans for celebration—the thought of the true meaning of Christmas, so that the receiving of gifts and favors shall not supercede the giving of gifts and of pleasure to others.

MEMORY HYMN FOR DECEMBER: "O Little Town of Bethlehem."

First Sunday: Our Gifts to God's World Family

Note: If Golden Rule Sunday is being observed, pictures of Near East Orphans should feature conspicuously in the decorations, and the work of the Near East Relief should be given prominence on the program. Excellent story material may be secured from the Near East Relief headquarters, 151 Fifth Avenue, New York City.

PRE-SESSION PERIOD: *Fifteen minutes class period for memory work, handwork projects and the like.*

CALL TO WORSHIP: Instrumental, "Consolation," by Mendelssohn.

RESPONSE:

Supt.: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Mark 12:30.

Dept.: Thou shalt love thy neighbor as thyself. Mark 12:31.

PRAISE HYMN: "When Morning Gilds the Skies."

PRAYER: Lord's prayer, preceded by preparation lines:

To say my prayers is not to pray,
Unless I mean the words I say,
Unless I think to whom I speak
And with my heart his blessing seek.

Then let me, when I come to pray,
Not only heed the words I say,
But let me seek with earnest care,
To have my thoughts go with my prayer.

MEMORY DRILL.

FELLOWSHIP FEATURES:

Recognitions: New members, visitors, honor classes, church attendance, birthdays.

Announcements.

World Friendship:

If Golden Rule Sunday in the interest of Near East Relief is being observed, special recognition might be taken of that worthy enterprise at this time.

Plans for Christmas gifts by classes or by the department should be discussed and launched at this time.

SONG: "When Thy Heart with Joy O'erflowing."

OFFERING SERVICE: Quiet music while class treasurers collect offerings in class groups.

Supt.: We ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, it is more blessed to give than to receive. Acts 20:35.

Dept.: Freely ye received, freely give. Matthew 10:8.

Collecting of class offerings by junior ushers.

Offering Prayer: Sung or repeated softly:

Dear Lord, thou gavest all to me,
All that the world calls mine
And of thy gifts I give to thee,
For all I have is thine. Amen.
—Helen Talbot Porter.

MEMORY HYMN: "O Little Town of Bethlehem."

Introduction. A few years ago there lived in Boston, Mass., a great preacher named Phillips Brooks. Everybody loved that great and good man, and he was so fond of boys and girls that he always welcomed them to his home where he kept on hand a supply of games and toys for their amusement.

One year he went on a long trip to visit the land in which Jesus had lived. He planned his journey so that he would be in the town of Bethlehem at the Christmas season; and as the silent stars looked down upon the darkened streets that Christmas night, Phillips Brooks' thoughts went back to the first glad Christmas, nineteen hundred years ago. Later he put those thoughts into a song for the boys and girls of his own Sunday school to sing, and Lewis H. Redner, the organist in Phillips Brooks' church, wrote the music.

DEVOTIONAL PERIOD:

Quiet Music.

Scripture:

First year classes, John 3:16.
Second year classes, 1 John 4:11.
Third year classes, John 13:34.
Superintendent, 1 John 3:17. (A. R. version.)
Department, 1 John 3:18.

Hymn: "Love Thyself Last."

Prayer.

CALL TO STUDY:

Supt.: Teach me thy way, O Jehovah, I will walk in thy truth. Ps. 86:11.

Dept.: Give me understanding, that I may learn thy commandents. Ps. 119:73b.

LESSON STUDY.

CLOSING SERVICE:

Reports: Memory verses or class items; attendance, offering and the like.

Hymn: "O Master, Let Me Walk with Thee."

Prayer (in unison): Psalm 19:14.

Second Sunday: Giving Gladly

PRE-SESSION PERIOD: See Program 1.

CALL TO WORSHIP: Instrumental — "Evening Song," by Schumann.

RESPONSE: See Program 1.

PRAISE HYMN: "For the Beauty of the Earth."

PRAYER: Preceded by preparation lines. See Program 1.

FELLOWSHIP FEATURES: Same as Program 1, omitting Near East Relief feature.

HYMN: "O Little Town of Bethlehem." Illustrated with stereoptican, if possible.

OFFERING SERVICE: See Program 1.

MEMORY DRILL.

SPECIAL FEATURE: Story.*

DEVOTIONAL PERIOD: Quiet music.

Hymn: "When Thy Heart with Joy O'erflowing."

Scripture: Mark 12:41-44.

Prayer: Thanking God for His many good gifts, and asking that each may be generous and thoughtful toward others.

Response: Sung softly.

Saviour, thy dying love
Thou gavest me,
Nor should I ought withhold
Dear Lord, from thee
In love my soul would bow,
My heart fulfil its vow,
Some offering bring thee now,
Something for thee. Amen.

CALL TO STUDY: See Program 1.

LESSON PERIOD.

CLOSING SERVICE:

Reports.

Hymn: "Love Thyself Last."

Prayer: Psalm 19:14.

Third Sunday: Giving Our Best to God

PRE-SESSION PERIOD: See Program 1.

CALL TO WORSHIP: Instrumental—"Flower Song," by Lange.

RESPONSE: See Program 1.

PRAISE HYMN: "Holy, Holy, Holy."

PRAYER.

MEMORY DRILL.

FELLOWSHIP FEATURES: See Program 1, omitting Near East Relief features.

HYMN: "O Little Town of Bethlehem."

SPECIAL FEATURE: Story or Dramatization, pictures or the like.

OFFERING SERVICE: See Program 1.

DEVOTIONAL PERIOD: Quiet music.

Scripture: First year classes: 1 John 4:7-10.
Second year classes: 1 John 4:19.

Hymn: "Thou Didst Leave Thy Throne."

Supt.: What shall I render unto Jehovah for all his benefits toward me?

First year classes:

What can I give him,
Poor as I am?
If I were a shepherd
I would give a lamb.
If I were a Wise-man
I would do my part.
What can I give him?
I'll give my heart.

CALL TO STUDY: See Program 1.

LESSON PERIOD.

CLOSING SERVICE:

Reports.

Completion of Christmas plans.

Hymn:

Just as I am, young, strong, and free,
To be the best that I can be,
For truth and righteousness and thee,
Lord of my life, I come.

Salute to Christian Flag:

I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands—one brotherhood uniting all mankind in service and in love.

Prayer: Psalm 19:14.

Fourth Sunday: God's Best Gift to Us

PRE-SESSION PERIOD: See Program 1.

CALL TO WORSHIP: "Nazareth," by Gounod.

RESPONSE: See Program 1.

PRAISE HYMN: "Joy to the World."

PRAYER: Thanks for God's love and for gift of His Son.

RESPONSE: John 3:16 repeated in unison.

FELLOWSHIP FEATURES: See Program 1, omitting Near East Relief feature.

MEMORY HYMN: "O Little Town of Bethlehem."

OFFERING SERVICE: See Program 1.

SPECIAL FEATURE: Story.

*Children's Editor, American Baptist Pubication Society, Philadelphia.

*Suggested story material:
"Mournful Max, the Miser," in *Parables for Little People*, by Ward, p. 64.
"A Christmas Carol," by Charles Dickens.
"Why the Chimes Rang," by R. M. Alden.
Stories for Every Holiday, by Carolyn S. Bailey, pp. 88-117.

If There Had Never Been a Christmas. It was Christmas eve; and after Bobby had carefully hung his stocking by the fireplace he went off to bed. Usually Bobby did not like to go to bed early, but tonight he was eager to get to sleep so as to be sure to wake up early to see his gifts.

For their daily Bible lesson that day Bobby and his father had read Jesus' own words to his friends found in John 15:22. Five words had stayed in Bobby's mind, and he kept saying them over and over until he fell asleep. They were the words, "If I had not come."

It seemed as if he had not been asleep any time when a cross, harsh voice said: "Get up! It's time to get up."

Thinking about the skates he wanted, and the flash-light, and the motor, and the books for which he'd been wishing, Bobby got up and hurried into his clothes and went down-stairs. But all was still. No one was there to greet him; no stocking hung beside the fireplace; no wreaths were in the window; no splendid tree was there.

Hurrying to the door Bobby looked down the street. The factory was open, and he could hear the rumble of the machinery. Grabbing his toque and sweater he raced down the street to the factory, and there stood a grim-looking foreman.

"What's the factory running for on Christmas?" asked Bobby.

"Christmas?" asked the man. "What do you mean? I never heard that word. This is one of our busy days."

Filled with wonder, Bobby hurried on down the street toward the stores, and to his amazement, he found them all open. The grocer, the drygoods man, the baker, each one was busy and each said in reply to his question, "Christmas? What's Christmas?"

When Bobby tried to explain "It's Jesus' birthday, and the first part of the word 'Christmas' means Jesus," he was gruffly ordered to move along as this was "a very busy day."

Going 'round the corner, he thought: "I'll go to our own church, for there's to be a Christmas service there." All at once Bobby stopped short before a big vacant field, and he mumbled to himself: "I guess I'm lost. I was certain our church was here. I *know* it was." Then he noticed a signboard in the center of the big vacant lot, and on going nearer to it he read the words, "*If I had not come.*"

Suddenly the meaning of it all dawned on the puzzled boy, and he said; "Oh, I know; 'If I had not come'—*that's* why there's no Christmas Day nor any church."

He was wandering along gloomily, when he thought of the box of toys and games his class had sent to the Orphans' Home, and he said half aloud, "I'll go up to the Home and see the children get their presents." But when Bobby reached the place, instead of seeing over the gateway the name of the Home, he read those same five words, "*If I had not come,*" and beyond the archway there was no fine building.

Seeing by the roadside, an old man, feeble and ill, Bobby said: "Are you sick, mister? I'll run to the hospital and tell them to send an ambulance for you." But when he reached the grounds no splendid buildings were to be seen, nothing but signs and posters bearing the words, "*If I had not come.*"

As Bobby hurried back to the corner where the Rescue Mission had been, he said: "I'm sure they'll take the poor old man in here, anyway." But men with angry faces were gambling and swearing, and over the door Bobby saw, instead of the name of the mission, those same words, "*If I had not come.*"

Thinking still about the poor old man, Bobby hurried home to ask his father and mother to help him. On his way across the living-room he waited to look up in the Bible those words, "If I had not come." Turning past all the pages of the Old Testament he found that there was no new part. After Malachi all the pages were blank, and as he held them up to the light on each one he could see a faint outline of the words, "*If I had not come.*"

With a sigh Bobby said: "Oh, what a terrible world this is! no Christmas, no churches, no Homes for little orphan children, no hospitals, no Rescue Missions, no almshouses, nothing but jails and gambling places and police-patrols and sickness and wrong and . . ."

Just then there came the sound of bells. The chimes were playing. Bobby listened, and sure enough it was his favorite hymn, "Joy to the World, the Lord Is Come!" and heard his mother's cheery voice saying, "Merry Christmas, Bobby!"

With a joyous bound Bobby was out of bed and, kneeling down, he said: "O Lord Jesus, I thank you that you *did* come; and I'll show you how thankful I am by always trying to be the kind of boy I know you want me to be."

"*Stories of the Long Ago,*" *Keystone Series, Course IV, Part 1. Teacher's Book. American Baptist Publication Society.*

DEVOTIONAL PERIOD: Quiet music.

The Christmas story in scripture and song:

Third year classes: Luke 2:8-12
Department: "Hark the Herald Angels Sing," 1st stanza.
Second year classes: Luke 2:13, 14.
Department: "Hark the Herald Angels Sing," 2nd stanza.
First year classes: Luke 2:15, 16.
Department: "Hark the Herald Angels Sing," 3rd stanza.
Teachers: Luke 2:16-20.

Prayer: Thanks for Jesus and for His unselfish life.

Hymn: "Holy Night."

CALL TO STUDY: See Program 1.

LESSON PERIOD.

CLOSING SERVICE:

Reports.

Response: Supt.: Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. (Isa. 9:6.)

Dept.: God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. (John 3:16.)

Psalm 19:14 in unison.

DECEMBER PROGRAMS FOR THE DEPARTMENTS OF THE YOUNG PEOPLE'S DIVISION

*By P. R. Hayward**

Suggestions for Those Planning the Programs

1. Read the material given in the October JOURNAL, page 32. There is a helpful discussion there on the *need* of worship, the *nature* of worship, and the *elements* of worship.

2. These two numbers of the JOURNAL (October and November) are the first issues in which worship programs have been prepared for each of the three departments of the Young People's Division. The reader will see that there are programs for Intermediates, Seniors, and Young People. The editors would like to hear from leaders everywhere as to how they like this new plan. Let them know, please, *why* you like it, or *why* you do not like it, or ways in which you think the programs could be made more helpful. Write the Editorial Board, INTERNATIONAL JOURNAL, 1516 Mallers Building, Chicago.

3. What about using these departmental programs in a school that is *not organized into departments?* This is a problem that will face many leaders of youth. In some cases all youth between twelve and twenty-three will worship together; or in other cases those twelve to seventeen; or in still other cases those fifteen to twenty-three. All sorts of age-group combinations, some fairly good and others atrocious, exist. It is suggested that those who plan the programs analyze the membership of those in the department and get the age range within which most of the members fall; then let them use the programs that fit that age best. Those above it or below it will still be greatly helped because, after all, there are certain emotions and experiences common to all youth.

4. The reader will notice that the programs are prepared this month on the same general plan as those of last month; that is to say, the program for the first Sunday is worked out in some detail as a suggestive guide and then source materials are given for the other Sundays; this plan is used for each of the three departments.

5. Particular attention is called to the Fourteen Points printed on the opposite page.

Theme for the Month: Christian Good Will

This theme is chosen because of the Christmas emphasis.

TEXT: "Peace on Earth, and Good Will to Men."

SPECIAL THEME FOR INTERMEDIATES: "GOOD WILL TO MY COMPANIONS."

First Sunday: *I and My School-mates.*

Second Sunday: *I and My Neighbors.*

Third Sunday: *I and the Boys and Girls Without a Chance.*

Fourth Sunday: *I and the Boys and Girls I Never Saw.*

SPECIAL THEME FOR SENIORS: "GOOD WILL AND MY OWN LIFE."

First Sunday: *Is My Life a Career or a Mission?*

Second Sunday: *Good Will and My Education.*

Third Sunday: *Good Will and My Life Work.*

Fourth Sunday: *Good Will and My Companions.*

SPECIAL THEME FOR YOUNG PEOPLE "GOOD WILL TO THE HOME."

First Sunday: *Good Will and My Home of Today.*

Second Sunday: *Good Will and My Home of Tomorrow.*

Third Sunday: *Good Will and the Homes of the Disinherited.*

Fourth Sunday: *Good Will and the Better Homes of the Future.*

INTERMEDIATE DEPARTMENT

Aim: To help boys and girls of this age to sense and to practice the meaning of Christian good will in their relations with boys and girls they know and to other boys and girls everywhere.

Theme: "Good Will to My Companions"

First Sunday

(For those items marked (*) the congregation will stand.)

THEME: "I AND MY SCHOOL-MATES."

OPENING MUSIC: Instrumental selection on piano or cornet from anteroom or behind curtain if preferred. "Brightly Beams Our Father's Mercy" or "Work for the Night is Coming."

*CALL TO WORSHIP:

Leader: In the name of my boy and girl companions everywhere,

All: We worship Thee, O Lord.

Leader: In the name of my boy and girl companions who play and study with me every day and live near me always.

All: We worship Thee, O Lord,

Leader: In the name of the boys and

*Director of Young People's Work, International Council of Religious Education.

girls of every color and of every race, whom I have never seen,

All: We worship Thee, O Lord.

Leader: In order that good will may abide in our hearts and kindly purposes control our lives,

All: We worship Thee, O Lord.

HYMN: "Comrades, Known in Marches Many" (1st verse only).

Leader: May we be able to see in every companion of the playground and the school one who may be to us a friend or comrade indeed.

HYMN: (Same. 2nd verse only.)

Leader: No man liveth unto himself and no man dieth unto himself.

HYMN: (Same. 3d verse only.)

Leader: Two is better than one; for if they fall, the one will lift up his fellow, . . . and a threefold cord is not quickly broken.

HYMN: (Same. 4th verse.)

Leader:

"Entreat me not to leave thee,
And to return from following after thee.
For whither thou goest, I will go;
And where thou lodgest, I will lodge.
Thy people shall be my people,
And thy God my God:
Where thou diest I will die,
And there will I be buried.
The Lord do so to me, and more also,
If aught but death part thee and me."

STORY, OR BRIEF TALK.

The Story of David and Jonathan is suggested as illustrating the broad sympathy and interest that should mark one's relationships with companions.

SCRIPTURE: I Samuel 20:12-17; 35-42.

PRAYER.

*HYMN: "I Would Be True."

*COMMITMENT:

Leader: To fair play, honest sport, and a square deal for others,

All: I commit myself.

Leader: To an honest recognition of the skill and work of my companions,

All: I commit myself.

Leader: To a genuine good will, a mind that turns at once to the good and welfare of other boys and girls,

All: I commit myself.

Leader: Amen. So let it be for each of us.

Second Sunday

THEME: "I AND MY NEIGHBORS."

It is suggested that the "Call to Worship" given for the first Sunday be used each Sunday this month. There is value in repeating each Sunday some brief sentences like these; their appeal increases each time they are used, up to a certain limit such as a month. The leaders should try them or prepare better and more suitable ones.

SCRIPTURE: I Cor. 13.

SUGGESTED HYMNS:

"Master, No Offering Costly and Sweet"
"Love Thyself Last"
"Heaven is Here, Where Hymns of Gladness"
"Rescue the Perishing"
"Comrades Known in Marches Many"

SALT AND PEPPER:

(Quotations to give life and variety to the worship.)

"The test of a man, just as it is of a boy or girl, is what his neighbors think of him."

"To live happily side by side with other people is the greatest of all human arts."

"He who has a thousand friends has not a friend to spare.
But he who has one enemy will meet him everywhere."

—Oriental Proverb.

"Let me live in a house by the side of the road,
And be a friend to man."

Third Sunday

THEME: "I AND THE BOYS AND GIRLS WITHOUT A CHANCE."

SCRIPTURE: Luke 4:17-19; Matt. 25:34-40.

SUGGESTED HYMNS:

"Jesus, Thou Divine Companion"
"Hark! the Voice of Jesus Calling"
"Ring Out the Old, Ring in the New"
"Where Cross the Crowded Ways of Life"

FOURTEEN POINTS FOR PLANNING YOUTH WORSHIP EXPERIENCES

1. Plan the experience *well in advance.* Random flashes of genius do not come to most of us on the way up the platform steps.

2. Make it *a departmental activity.* The young people's council or cabinet representing all the classes of the department should be the responsible body.

3. Assign a certain Sunday to *a certain class,* say, a month in advance. Each class then prepares its program in harmony with general plan.

4. Have youth *participate* in both *planning* and *putting* on each program. For Intermediates, a maximum of adult guidance; for Seniors, half and half; for young people, a maximum of youth direction and control.

5. Have *one theme* that runs through the whole worship experience. Seek not to "box the compass" of all the Christian virtues every Sunday.

6. Have *a number of themes* on consecutive Sundays *related to each other.* A month makes a good unit of time.

7. Provide *continuity* in the development of the theme. Jump not around.

8. Let there be *progress to a climax* of thought and feeling as the worship experience proceeds.

9. Have some result in mind, a result which has to do with the wills and lives of those who worship.

10. In conducting the service, *avoid interruption.* Start on time and keep late-comers at the door a Sunday or two; then they will come early. In some way stop Brother Bustle from shooting about the room and Sister I-Must-Speak-to-Her-a-Minute from selling bazaar tickets to her neighbors.

11. Provide *variety in surroundings.* Arrange chairs differently. Darken room and put spotlight on a picture being made center of attention. Have solo, orchestra, cornet, etc., behind curtain or in ante-room, etc.

12. Have all materials available. Do not work up properly to a hymn and then find that the hymn books have not returned from visiting the parsonage the evening before.

13. Use only *well known or available materials.* Do not memorize new hymns or scripture *during* worship experience.

14. Have all materials *geared in to the experience of the worshippers.*

SALT AND PEPPER:

"When you seek something cheap in the Bargain Basement or at some Extra Special Sale, stop and think, will you, that perchance some pale lad without a chance toiled until midnight for a mere pittance; think of the tiny tots who shell peas until their fingers are raw; think of the boys in mines and glass factories who work while you play. And when you think of these things, I do not ask you to hold back from buying for that might do no good. But I do ask you to think of these things and if you do, perhaps you will feel a new thrill of brotherhood, or perchance you will become anew unselfish, and perhaps, best of all, you will commit your life to good will for those who have no chance."—Anonymous.

Fourth Sunday

THEME: "I AND THE BOYS AND GIRLS I NEVER SAW."

SCRIPTURE: Math. 28:16-20.

SUGGESTED HYMNS:

"These Things Shall Be,—a Loftier Race"
"Fling Out the Banner, Let It Float"
"Jesus Shall Reign Where'er the Sun"
"O Zion Haste, Thy Mission"
"In Christ There is no East or West"

SENIOR DEPARTMENT

Aim: To help boys and girls of this age to sense and practice the meaning of Christian good will in some of the practical decisions that are particularly acute at this period of life.

Theme: "Good Will and My Own Life"

First Sunday

THEME: "IS MY LIFE A CAREER OR A MISSION?"

(For those items marked (*) the congregation will stand.)

OPENING MUSIC:

Instrumental selection, from behind curtain or from adjacent room if preferred. "I Would Be True," "Just As I Am," or some selection of personal commitment which is familiar to all so that the music will suggest the words.

*CALL TO WORSHIP:

Leader:

Who will go for me? saith the Lord.
And my soul answered, "Here am I Lord, send me."
In this spirit of consecration, we will worship.

*HYMN: "O Master! When Thou Callest."

STORY OR BRIEF TALK:

Use the following incident and questions as a basis:

A young man went into the office of a business man to transact some item of business. When it was finished and he rose to go he noticed the title of a book lying on the desk. It was, "Is Your Life a Career or a Mission?" It startled him. He went out thinking about it. That question stayed with him until it changed all his life, altered his life purpose, and set his plans in a new direction. He was never the same again.

Am I in the world for what I can get out of it, or for what I can put into it?

Does the world owe me a living, or do I owe the world a life?

Have I been sent into a finished world to enjoy it, or into an unfinished world to complete it?

Is "Safety first" or "Safety last" to control my life?

Do I think of my life as a career or as a mission?

SCRIPTURE: I Samuel 3:4-10.

PRAYER: (By pastor or other person chosen in advance, stressing consecration of Samuel, need of unselfish devotion today, etc.)

*HYMN: "Hushed was the Evening Hymn." (This hymn is centered around Samuel's experience.)

COMMITMENT:

Leader: Not to a selfish career, but to my mission in life, whatever that mission may be,

All: I pledge myself.

Leader: Not to what I can get out of life, but to what I can put into life,

All: I pledge myself.

Leader: Not because the world owes me a living, but because I owe the world a life,

All: I pledge myself.

Leader: Let us pray. (Silent prayer by all.)

HYMN: "Just as I am, Young, Strong and Free." (Sung softly, all seated, heads bowed.)

Second Sunday

THEME: "GOOD WILL AND MY EDUCATION."

SCRIPTURE: I Kings 3:5-13.

SUGGESTED HYMNS:

"O Jesus, I Have Promised"

"Take My Life and Let It Be"

"Where Cross the Crowded Ways of Life"

SALT AND PEPPER:

Note the following about the education of Arthur Jackson who died in China, a victim of the plague he was trying to combat for others:

"He left Merchant Taylors' School in Crosby, having won the 'blue riband,' the great Crosby Scholarship, and also an Open Science Scholarship at Peterhouse (Saint Peter's College), Cambridge. At the University he secured a First in each of the yearly examinations and 'went down' from Cambridge with a First in the Science Tripos. This alone would be distinction enough; but Jackson, then only twenty-one years of age, had also passed the first part of his third examination in medicine. To do all this required both remarkable ability and intense work. From Cambridge he went to Liverpool to study at the Medical School of the University and at the Royal Infirmary. He was graduated first of his class. At the Royal he held all the resident posts open to students of the Medical School' and won golden opinions on all sides for his work in medicine and surgery.

"He was a member of the 'crew' at college, football captain, a debator, and President of the Christian Union, but in it all he had an ideal of service for his life. When given a chance to serve in the foot of danger he said, 'It is a chance few fellows get.' He stood faithfully by his duty until the end, warning others out of the very dangers into which he went cheerfully himself. At last he shouted to his companion doctor, 'Look out, Young, the spit has come,' meaning that he too had the disease. The next day he died. The Government gave a large piece of ground outside the city as a burial place, and in the snow, white as the soul that had gone, they dug his grave. 'And there he lies, asking for no man's pity'."

"His heart was in the saving of the world." —Viceroy, re Jackson.

Third Sunday

THEME: "GOOD WILL AND MY LIFE WORK."

SCRIPTURE: Romans 12:1-8.

SUGGESTED HYMNS:

"Immortal Love, Forever Full."

SALT AND PEPPER:

"Some people expect that Opportunity, when she knocks, will make dents in the door-panels and wear off the paint."

"Blessed is he that has found his work! Let him ask no other blessedness." —Carlyle.

"Every Egyptian was commanded by law annually to declare by what means he maintained himself, and if he omitted to do it, or gave no satisfactory account of his way of living, he was punished by death. This law Solon brought to Egypt from Athens, where it was most inviolably observed."—Herodotus.

"Success is not measured by what a man accomplishes, but by the opposition he has encountered, and the courage with which he has maintained the struggle against overwhelming odds."—Henry Ward Beecher.

"Get the best training you can, young men. No university is too good for you, and no detail of knowledge unworthy of your attention, so long as it is in your line. Then, when you are ready, take whatever you can get to do, and work at it with all your might. If it is a humble position, so much the better. Men won't expect so much of you, and your success will be all the greater. But don't expect success if you have never learned your business, and don't expect promotion if you fail to give the best there is in you. Great things come naturally to him who has done small things well."—Anonymous.

Fourth Sunday

THEME: "I AND MY COMPANIONS."

SCRIPTURE: Mark 10:42-44; John 12:24.

SUGGESTED HYMNS:

"Love Thyself Last"

"Comrades Known in Marches Many"

"Rescue the Perishing"

"Master, No Offering Costly and Sweet"

"Let the Lower Lights Be Burning"

SALT AND PEPPER:

Read these words about a young newspaper reporter who had just been promoted:

"This was a great advance for the reporter. He telegraphed his wife the good news; and then, remembering that this was a post of real difficulty and danger, he proceeded to commend himself and his work to God. To this man his work was not a job but a mission. Once he had thought of leaving journalism to enter the ministry; a wise friend pointed out that there was such a thing as a call of God to be a reporter. Thus he regarded every assignment as a service for his Lord. 'My supplications,' he said, 'ordinarily take the form of putting the case plainly to Him who is the source of all right and justice, and leaving it so. If I were to find that I could not do that, I should decline to go into the fight, or, if I had to, should feel that I was justly beaten. In all the years of my reporting I have never omitted this when anything big was on foot, whether a fire, a murder, a robbery, or whatever might come in the way of duty.' "

So it was that Jacob Riis began his real work—his lifelong fight—in the slums of the city of New York.

The end of Riis' long fight for better houses for the poor came as decribed in these words:

"All this time he was becoming a better reporter and was rising steadily in his profession. As he became better known, gradually his influence expanded. One night he conducted the President of the Police Board on a tour of investigation. Standing in the very same police lodging-house, Jacob Riis told the story of the young Danish boy and the little black-and-tan dog. The President listened to every word, then burst out: 'I will smash them tomorrow.' In 1896 these houses were closed forever. One day, too, Mulberry Bend was obliterated and Mulberry Bend Park is there today."

YOUNG PEOPLE'S DEPARTMENT

Aim: To help youth of this age to sense and to practice the meaning of Christian good will in relation to the homes they now share, or have recently established, or will soon establish, for themselves, and in connection with home life as a whole.

Theme: "Good Will to the Home"

First Sunday

(For those items marked (*) the congregation will stand.)

THEME: "GOOD WILL AND MY HOME OF TODAY."

OPENING MUSIC: "Home Sweet Home" played softly from hidden source if preferred, or from the room itself.

CALL TO WORSHIP:

Leader: To a more cheerful and unselfish sharing of the home that is mine today,

All: I dedicate myself in worship, O Lord.

Leader: To the way of living now that will mean most for the home that will be mine tomorrow,

All: I dedicate myself in worship, O Lord.

Leader: To a sympathetic understanding of all the forces that degrade as well as those that uplift the home life of our time,

All: I dedicate myself in worship, O Lord.

Leader: To strengthen, by hand and brain and heart, the home life of the world, for the sake of the finer manhood and womanhood of tomorrow,

All: I dedicate myself in worship, O Lord.

*HYMN: "For the Beauty of the Earth." (First verse only.)

Leader: Mountains and all hills;
Fruitful trees and all cedars;
Beasts, and all cattle;
Creeping thing, and flying fowl;

All: Let us all praise the name of the Lord.

*HYMN: (Same. 2nd verse only)

Leader: For his mighty acts, according to his excellent greatness, and everything that hath breath,

All: Let us all praise the name of the Lord.

*HYMN: (Same. 3d verse only)

Leader: In the quietness of the home circle, by the evening lamp, enshrouded by its protecting love,

All: Let us all praise the name of the Lord.

*HYMN: (Same. 4th verse only)

Leader: In the sanctuary as well as in the firmament of his power,

All: Let us all praise the name of the Lord.

SCRIPTURE: Luke 2:40-52.

TWO BRIEF TALKS: (5 minutes each.)

(*1*) *The Home Life of Jesus.*

(*2*) *What Young People Can Contribute to Their Homes.*

PRAYER: By pastor or someone else; chosen in advance.

SOLO: "The End of a Perfect Day" or "Mother Machree."

*HYMN: "O Happy Home, Where Thou Art Loved."

Services for the Remaining Sundays

The themes are, as already given:

Second Sunday: "*Good Will and My Home of Tomorrow.*"

Third Sunday: "*Good Will and the Homes of the Disinherited.*"

Fourth Sunday: "*Good Will and the Better Homes of the Future.*"

SCRIPTURE READINGS:

Luke 1:46-56 Mary's Song of Praise.

John 12:1-8 Jesus in Home of His Friends.

John 19:25-27 Jesus and His Mother.

SUGGESTED HYMNS:

"The Beautiful Bright Sunshine"

"Faith of Our Fathers"

"There is Beauty All Around"

"O Beautiful for Spacious Skies"

"Ring Out the Old, Ring In the New"

"Where Cross the Crowded Ways of Life"

"Hail the Glorious, Golden City"

(Last four hymns are especially suitable for third and fourth Sundays.)

SALT AND PEPPER:

"Peace should be made with all mankind. It should be our care not only to make peace, but to maintain it. But this will never be until we are persuaded that quiet is better than disturbance, justice than injustice, the care of our own than grasping at what belongs to others."

"We will never bring disgrace to this, our nation, by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks; we will fight for the ideals of the nation; both alone and with others; we will revere and respect our nation's laws, and do our best to incite a like respect and reverence in those above us who are prone to annul and set them at naught; we will strive unceasingly to quicken the public's sense of civic duty, thus in all these ways, we will transmit this nation not only not less but greater, better and more beautiful than it was transmitted to us."

"Patriotism is not enough; I must have no hatred or bitterness toward any one."—Edith Cavell (just before she was executed for loyalty to her country).

"No man is born into this world,
Whose work is not born with him."

ADULT DEPARTMENT PROGRAMS FOR DECEMBER

*By Harry W. Deitz**

heme for December: Christmas and Good-will

The idea of these programs is progressive, based on the scripture story, beginning with prophecy.

The general outline as shown in the program given below for the first Sunday can be followed throughout the month or changed to agree with the wish of the superintendent or committee in charge.

The following suggestions are given:

Instrumental music can be given by orchestra, single instruments or the piano.

The music should be of a Christmas character.

The use of chimes or chime effect on the piano will be effective.

The call to worship given in the first Sunday's program can be repeated each Sunday. Repeating of this for at least three Sundays will help to make it effective.

The scripture readings are:

First Sunday: "Prophecy." Isaiah 60:1-3, 11-13, 18-20.

Second Sunday: "The Angel Gabriel's Visit to Mary." Luke 1:26-38.

Third Sunday: "The Visit of Mary to Elizabeth." Luke 1:39-56.

Fourth Sunday: "The Fulfillment or Birth of Jesus." Luke 2: 1-20 or 8-20.

The scripture should be read in unison from Bibles, printed program or by someone appointed to read it. This will give continuity of thought to the story.

Hymns suggested for the first three Sundays are given in their order:

First Sunday: "Hail to the Lord's Anointed"
"We Would See Jesus"
"Watchman, Tell Us of the Night"
"Joy to the World"

Second Sunday: "O Come, All Ye Faithful" (Adeste Fideles)
"From the Eastern Mountains"
"Angels, From the Realm of Glory"

Third Sunday: "The First Noel"
"I Heard the Bells on Christmas Day"
"Ring Out the Old, Ring In the New"

Fourth Sunday: Choice can be made from the following:
"Away in a Manger"
"All My Heart This Night"
"Sleep My Little Jesus"
"Thou Didst Leave Thy Throne"
"Holy Night, Peaceful Night"
"O Little Town of Bethlehem"
"Hark, the Herald Angels Sing"
"It Came Upon the Midnight Clear"
"There's a Beautiful Star"
"There's A Song On the Air"
"We Three Kings of Orient"
"As With Gladness Men of Old"
"Brightest and Best of the Sons"

The person offering the prayer should be notified at least one week in advance. He should be asked to keep in mind the general theme of the programs and be given a copy of the program in advance. It would be well to suggest that the prayer should be to the point and not long.

The short talk is to bring out the Christmas spirit of good-will. Perhaps objects may be suggested to the classes for consideration in their good cheer work at this season of the year. These talks must be pointed, but tactfully worded, remembering that Christ came to help all of mankind, whether deserving or not. It is the time for good cheer for everybody everywhere.

The Christmas stories should be given by persons who can give them in clear, simple manner, emphasizing the spirit of Christmas and good-will. These stories are numerous and can be had from many sources, especially denominational headquarters or bookstores. *Manual for Training in Worship*, Hartshorne, (Charles Scribner's Sons, New York); *Christmas Legends and Stories*, Phebe A. Curtiss, (Meigs Publishing Co., Indianapolis) are both excellent books for stories of this kind. *Christmas Legends and Stories* is especially good for a "White Gift Service."

"The Legend of the 'White Gifts'" by Phebe A. Curtiss is suggested for the second Sunday; "Unto Us a Child is Born," by the same author, for the third Sunday, both from *Christmas Stories and Legends*. In using this story on the third Sunday it would be well to change "have come," "have brought," to "want" and "want to give" in the latter part of the story.

A good way to start the expressional part of the good-will impression made is to ask classes and members to send Christmas and New Year's greetings to missionaries in foreign fields. This should be done on the first Sunday. In order to expedite the matter, cards with envelopes and postage should be provided and in the hands of a committee so that the messages can be sent at once. Names of missionaries should also be ready with addresses. Try to parcel them out so that you cover the greater part, if not all of your field. These cards can be sold to the classes after the session of the school. Dealers will give you a supply with returnable privilege. Request should be made that classes and individuals write their name, name of school and address on the envelope or greeting. Missionaries sometimes find time to acknowledge greetings like this. These acknowledgments coming months after Christmas help to keep up the Christmas spirit. This matter should be left entirely with the missionaries as they are very busy people. Greetings to homeland missionaries can be sent the second or third Sunday, according to distance.

First Sunday

INSTRUMENTAL MUSIC.
HYMN: "Hail to the Lord's Anointed."
CALL TO WORSHIP:
Leader:

"Oh come, let us worship and bow down;
Let us kneel before the Lord our Maker
For He is our God,
And we are the people of his pasture,
And the sheep of His hands."

THE LORD'S PRAYER.
HYMN: "We Would See Jesus."
SCRIPTURE READING: "Prophecy," Isaiah 60:1-3, 11-13, 18-20.
HYMN: "Watchman, Tell Us of the Night." Sung responsively, dividing stanza at "Watchman" and "Trav'ler," either by audience or soloists.
HYMN: "Joy to the World."

On victrola, unannounced, with machine hidden, using a record in which the words are distinctly spoken. This will be more effective by having the person who offers prayer, following this number, go forward to desk and stand at attention during the number, going immediately into the prayer without announcement.

PRAYER: Keeping in mind Christmas and good-will.
SHORT TALK: The Spirit of Christmas.
NOTE:

No place is given for a story in the first Sunday's program. The hymn "Joy to the World" will probably be sufficient. The story on the other Sundays could be placed on the program preceding the prayer or wherever thought best.

*General Superintendent, Zion Reformed Sunday School, York, Pennsylvania.

DECEMBER PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Verna Marie Vieth**

Type Program

OPENING HYMN
ANNOUNCEMENTS
ASSEMBLY TEACHING PERIOD.
(Use this period to learn unfamiliar Christmas hymns.)
SERVICE OF WORSHIP.
Prelude
Leader.

Hark, the glad sound, the Saviour comes,
The Saviour promised long:
Let every heart prepare a throne,
And every voice a song.
(Rev. Philip Doddridge, in the *Evangelical Hymnal*.)

†*School:*

Thou didst leave Thy throne and Thy kingly crown,
When Thou camest to earth for me.
But in Bethlehem's home was there found no room
For Thy holy nativity:
O come to my heart, Lord Jesus,
There is room in my heart for Thee.
(No. 91, *Hymnal for American Youth*.)

(May be repeated in unison or used as a song response.)

Hymn
Story or Talk
Prayer
Hymn
Offering Service

Quiet music while "Deacons" gather offering and bring it forward. As leader rises to receive the offering, school rises and repeats or sings:
†"As they offered gifts most rare

At that cradle rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our heavenly King. Amen."
(Third stanza of "As With Gladness Men of Old.")
No. 89, *Hymnal for American Youth*.

Music for Orderly Passing to Classes

First Sunday

To most of our smaller pupils Christmas has come to mean a time of receiving many gifts. They are more concerned with what they are going to get, than about giving anything. The suggestions offered here may help the leader to teach them that Christmas is a time to think about bringing joy to others.

*Elmhurst, Ill.

†These should be written on a blackboard or sheet of cover paper and hung so school can read.

HYMNS:
"Joy to the World"
"The First Noel"
"O, Little Town of Bethlehem"
"Christians, Lo, the Star Appeareth"

STORIES:
"The Fir Tree That Found Something to Do" in *Manual for Training in Worship*, Hartshorne (published by Charles Scribner's Sons, New York).
"The Jar of Rosemary," in *The Second Year Mayflower Program Book* (The Pilgrim Press, Boston and Chicago), and in *The Story Teller* by Maud Lindsay (Lothrop, Lee, and Shepard Co.).
"The Legend of St. Christopher," in *Rules of the Game*, Lambertson (Abingdon Press, New York and Cincinnati).
"One of the Least," in *More Story Worship Programs*, Stowell, (George H. Doran Co.).

Second Sunday

Theme: Christmas in Other Lands

HYMNS:
"Joy to the World"
"There's a Song in the Air"
"From the Eastern Mountains"
"It Came Upon the Midnight Clear"

STORIES:

See pages 109 to 111 in "Through the Gateway," Volume I of *Books of Goodwill*. This may be purchased from the National Council for Prevention of War, 532 Seventeenth St., N. W., Washington, D. C., or The Pilgrim Press, Boston or Chicago. Four pupils may be used to tell these short stories of how Christmas is kept in other parts of the world.

Third Sunday

HYMNS:
"From the Eastern Mountains"
"There's a Beautiful Star"
"Away in a Manger"
"O Little Town of Bethlehem"
"Christians, Lo, the Star Appeareth"
"Silent Night, Holy Night"
"The First Noel"

STORIES:
"Why the Chimes Rang," in *Why The Chimes Rang and Other Stories*, by Raymond Macdonald Alden, (Bobbs-Merrill Co., Indianapolis). This book is found in nearly every public library. Because of its popularity it is advisable to get it in November rather than to wait for the approach of the Christmas season.
"The Gift of Love," in *More Story Worship Programs*.
"The Little Flute," found in the December, 1926, issue of *Good Housekeeping*. A very long story which will need to be condensed and adapted, if used.

Fourth Sunday

Instead of a talk or a story, the story of "Why The Chimes Rang" may be dramatized for this day's service. If the story was told the previous Sunday and no visitors are present, it need not be told again. If it was not used, or is not familiar to all the group, it should be told just before the dramatization. No special stage preparation is needed, your own church or assembly room may be imagined to be the church in which the story took place. The story lends itself beautifully to a dramatization without any speaking. Only a few rehearsals are necessary. The school must understand that it is to be given and received as a part of the regular worship service.

In the early part of the service the story of the first Christmas should be used. It may be told in story form or recited from memory as found in the Bible. It may be separated into two parts . . . . . , "The Shepherds and the Angels' Song" and "The Visit of the Wise Men." Each story may be followed by a hymn which tells in poetry the same story.

"The Story of Christmas," in *Stories to Tell Children*, Bryant (Houghton, Mifflin Co., Boston) or Luke 2:1-21 should be followed by such hymns as:
"It Came Upon the Midnight Clear"
"Hark, the Herald Angels Sing"
"The First Noel" (First and Second stanzas)
"There's a Song in The Air"

The Story of the Wise Men, Matthew 2:1-12, should be followed by such as:
"From the Eastern Mountains"
"There's a Beautiful Star"
"The First Noel" (Third, Fourth, and Fifth Stanzas)
"As With Gladness Men of Old"
"We Three Kings of Orient Are"

From a Denominational Point of View

(Continued from page 18)

the individual churches through their share of the constituent membership of the Council. It is the State Council which comes into closest contact with the individual church and church school. It is through these state organizations that the work of promotion and the carrying out of the policies and principles of the International Council must be effected. The final success of the work will depend upon the degree to which these state organizations sense the spirit of the movement and are governed by it. Naturally, this takes more time. There are still some who conceive their task to be that of setting up programs in which the denominational leaders are then invited to participate. But, on the whole, the spirit of genuine cooperative effort is gaining and the International Council and its State Councils are becoming increasingly helpful as agencies through which all of us may work together for the Christian education of children, young people, and the men and women of our churches.

Speaking for the members of our own staff and organization, we believe in the International Council and shall work through it to the limit of our ability in the name and for the sake of Jesus Christ.

The Lausanne Conference on Faith and Order

(Continued from page 12)

PERHAPS some have thought this Conference would unite the churches. One conference could not do this. The churches have quarreled too long. This marked the beginning of reconciliation. It established the principle of diversity within unity and the impracticability of conformity, the right of Christian liberty, and the need of a united Christendom. There was undoubtedly a turn in the road for the betterment of the Church. The findings of this Conference will be sent to all the churches represented. On the report from the churches, the continuation committee will take up plans for another conference. Controversy in the Church is being discounted; henceforth conference among Christians has the right of way.

From a State Point of View

(Continued from page 19)

auxiliaries in county, city and community. The State Council provides the following essentials for effective service in this highly specialized field in an area more closely knit together: a carefully planned program, a specialized literature, a staff of specialists and an auxiliary organization, or trackage built to carry the program.

THE STATE Council establishes cordial, reciprocal relationships between the denominational leadership present in the state, and the Council office, syndicating the resources for community enterprises such as standard community training schools, institutes, conferences, department groups and the varied activities of the Council.

President Hopkins of Williams College once said, "The Citizen whom the republic needs and the leader whom the republic must have is the man who fears and loves God and keeps his commandments." Whether we succeed in producing such a citizenship depends not only upon education that is Christian but upon education *in* religion.

Can we succeed by cooperative building at the top only or will it require intelligent endeavor on the part of the forces within the states bound together and directed by the State Council with but a single task, religious education?

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WHAT'S HAPPENING IN RELIGIOUS EDUCATION

THE BOARD of Christian Education of the Presbyterian Church, U. S. A., has been reorganized. Dr. William Chalmers Covert is the General Secretary. Dr Harold McAfee Robinson is the Administrative Secretary, with the following departments, each under a general director: Home and Church, Editorial, Missionary Education, Moral Welfare, Men's Work, Colleges, Theological Seminaries and Training Schools, University Work, Student Aid and Life Work, Special Campaigns, Educational Research, and Publication.

Dr. William Ralph Hall is the General Director of the Department of Home and Church; the Reverend Frank D. Getty, Director of Young People's Work, and Miss Emily E. Gordon, Associate Director; Miss Florence E. Norton, Director of Children's Work, and Miss Elsie G. Rodgers, Associate Director; The Reverend Harold I. Donnelly, General Director of Educational Research; Dr. T. H. Aszmun, Assistant Editor for Young People's Publications; the Reverend Morris C. Robinson, Assistant Editor for Intermediate-Senior Publications.

EVER since 1880 when Mr. E. K. Mohr attended his first state convention at Galesburg, Illinois, he has devoted himself to the extension and improvement of the Sunday school. He has served in many capacities in many states, the past few years having been connected with the Michigan State Council. Mr. Mohr has recently moved to Chestertown, Maryland, and it is characteristic of him that in sending in his change of address he should have inquired the name and address of the General Secretary of the Maryland Council so that he could place himself in readiness to serve in his new surroundings in every way possible.

THE older workers in the Sunday school cause will learn with regret of the death of Rev. W. C. Merritt, which occurred in Pomona, California, in August this year. Mr. Merritt was one of the pioneer workers in the Northwest, and for eleven years served successively as pastor of the First Congregational Church of Snohomish, Washington, as active superintendent of Home Missions and as field secretary for the International Sunday School Association. He was instrumental in organizing the institution now known as Pilgrim Place, which is nationally recognized as unique in furnishing comfortable homes at modest rental for missionaries and ministers on furlough or in retirement. The historian of the class of '79, Yale, said of him: "Mr. Merritt probably stands higher in the affection of his classmates than any other member of the group."

THE Chicago Council of Religious Education has as one of its committees a committee on the educational and religious use of drama. This committee is composed of a number of leaders in the field of drama who live in Chicago, and who are directly or indirectly connected with denominational organizations. Under the supervision of this committee, *A Suggested List of Plays* has been prepared as a basis of helping churches to locate the kind of material best suited to their needs. One hundred twenty-three pageants and dramas are listed, divided as follows:

1. Pageants (Mixed groups, including men alone and women alone).
   - A. Simple
   - B. Advanced
2. Pageants (Children).
   - A. Simple
3. Plays (Mixed groups, including men alone and women alone).
   - A. Simple
   - B. Advanced
4. Plays (Children)
   - A. Simple
   - B. Advanced

The material contains a description of each pageant and play, the name of the publisher and the price. A list of books dealing with the problems of production, costumes, etc., is also given. The Chicago Council has a limited supply of all these lists, for which they make a nominal charge of twenty-five cents each.

THE WOMANS PRESS, Publication Department of the National Board of the Young Women's Christian Associations, is waging war on "Christmas trees, fat Santa Clauses, holly, plum puddings and blue birds" as they appear on Christmas cards. They have gone into this crusade because of a conviction that the greetings which we send on this day should carry the spirit of the "Holy Day" instead of just holiday cheer. With this purpose they have gone to the old masters of the Middle Ages for the pictures to be used on the Christmas greetings which they are issuing, firm in the conviction that no one has told the Christmas story so perfectly as these. The response to this effort last year was immediate and gratifying.

MR. WALTER C. MOORE closed his work as young people's superintendent for the Missouri Council of Religious Education, September 15th. He is now spending a vacation with relatives in the west. Miss Bonita Ferguson will serve as acting superintendent for several months.

REV. RAY JOHNSON on July first began his duties as director of religious education for the Southeast Ohio Conference for the United Brethren in Christ. His appointment is a mark of progress in the United Brethren Church, indicating a movement for closer supervision of the local church program. He will have about one hundred fifty churches in his area.

ON August first Rev. Charles Lizenby became young people's division superintendent of the Indiana Council of Religious Education, of which Mr. E. T. Albertson is general secretary. Mr. Lizenby is a graduate of DePauw University, having majored in the department of religious education. He served for several years as pastor of the First Methodist Church in Hammond, Indiana, while he was taking graduate work at Garrett Biblical Institute. Mr. Lizenby brings into his leadership very thorough training, sympathetic understanding of young people, and a marked ability as an organizer. He is already planning two big state young people's conferences, and his friends are prophesying for him a bright future in the leadership of young people in Indiana.

THE committee of religious education of the First Christian Church of Oklahoma City has worked out scholarship standards for young people between the ages of sixteen and twenty-three. On the basis of these standards selection will be made of those who will be sent to their young people's conference next summer. The church will pay $20.00 toward the expenses of each of those who meet the standards, choosing the best twenty. If more than twenty qualify, an effort will be made to arrange to send all who are eligible. The period from October 1, 1927, to May 31, 1928, has been chosen as the time during which the requirements of the standard must be met. Included among other things in the scholarship standard are membership in the church, regular attendance upon the church school and morning church services three Sundays out of each month, outlines of the church school lessons, with a written examination on each quarter's work. Preference will be given in the selections made to those who show definite leadership ability in the local church.

MR. C. G. HESTER, formerly religious education director of Washington Park Community Church, Denver, has been appointed Field Secretary of the Colorado Council of Religious Education.

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MISS AILEENE LEWIS, young people's superintendent for the Kentucky Council of Religious Education, resigned to enter a new state, that of matrimony, the first of September.

BEGINNING with the October, 1927 issue, the *Westminster Teacher* of the Presbyterian Board of Christian Education will become the *Westminster Uniform Lesson Teacher*, and will be devoted to the presentation of helps for teachers of the International Uniform Lessons.

The *Westminster Leader for the Church School*, a new publication, is "designed for all leaders in any organization in the church school, which consists of all the organizations of the Presbyterian Church that carry on a definite type of educational work. Thus the term includes the Sunday school, the weekday church school, the vacation church school, the Christian Endeavor Society, and other expressional organizations, clubs, and the missionary societies.

"It will be the purpose of the magazine to print from month to month information concerning the necessary organization of the church school for effective work, with special reference to the age-group programs. Although lesson comments will not be given, there will be definite suggestions for the use of the curriculum materials for all ages in the different organizations which enter into the church school.

"The *Westminster Leader for the Church School* will appeal especially to those who depend on the departmental graded lessons and allied programs for their approach to the children and young people and adults of the church."

REV. WARREN T. POWELL is the new director of young people's work in the Department of Church Schools of the Methodist Episcopal Church. He has been minister of education of Trinity Church, Springfield, Massachusetts, for the past three years and during that time served as dean of the young people's section of the Northfield Conference in the summer. Mr. Powell received his A. B. and M. A. degrees from The Ohio State University, and was graduated from Garrett Biblical Institute with the degree of Bachelor of Divinity. He is the author of *Recreational Leadership* and has had numerous articles published in various religious education magazines.

PROF. J. A. GARBER, who for a number of years has been general secretary of the National Sunday School Association of the Brethren Church, has left that work to become the head of the Department of Religious Education in Lane Theological Seminary at Cincinnati, Ohio. Rev. M. A. Stuckey, who has been field secretary, succeeds Mr. Garber as general secretary of the Association, with headquarters at Ashland, Ohio.

THE DEPARTMENT of Religious Education of the Greater New York Federation of Churches has issued a very helpful leaflet outlining a reading program for church school leaders and teachers, classified according to departments and according to the experience and training of the workers. Suggestions are also given for the selection of books for a church school library.

UNDER the auspices of the young people's committee of the Massachusetts Council of Religious Education, the first state-wide conference of directors of religious education was held in Boston in May of this year. The program was given over entirely to the consideration of the needs of young people in the local church and the community.

REV. F. H. WILLKENS has resigned his work as Director of Religious Education for the Buffalo Baptist Union to become the first incumbent in the office of Director of Religious Education under the Federation of Churches for Rochester and Monroe County (New York). This new office has grown out of the merger of the Monroe County Sunday School Association, the five sections of Weekday Religious Education and the Young People's Council, all of which were formerly more or less independent. Mr. Willkens will be responsible for leadership training, supervision of weekday religious education, promotion and supervision of vacation church schools, and promotion of young people's work. The advanced position which Rochester is taking in religious education is indicated by the fact that in the churches of Rochester there are nearly forty employed directors of religious education.

LANE Theological Seminary (Cincinnati, Ohio) is inaugurating a Department of Religious Education on what is known as the "Cooperative Plan." This plan is intended to accomplish two things, *first*, enable needy students to make their own way through the seminary, and *second*, to give them practical experience while they are receiving their training. The work for the year is divided into four quarters. Each student is paired off with another student. One member of this pair is in residence the first quarter while his partner is doing work in religious education of some kind on a pay basis. The second quarter the two alternate—the first one taking the position while the second one does residence work in the seminary,—the work of the first quarter being repeated. This same arrangement obtains for the third and fourth quarters. This is an experiment in religious education training which has unique possibilities and will be watched with great interest.

REV. J. GORDAN HOWARD recently assumed the directorship of the young people's work of the United Brethren in Christ, with headquarters at 1441 U. B. Building, Dayton, Ohio. Mr. Howard is a graduate of Otterbein College, Bonebrake Theological Seminary, and received his M. A. degree from New York University last winter. He comes into his new field very well trained and will make a creative contribution to the program of young people's work in the continent.

REV. WARREN M. BLODGETT, formerly the minister of religious education in the First Church of Christ (Center Congregational), New Britain, Connecticut, is the new Young People's Superintendent of the New York State Sunday School Association, at Albany. Mr. Blodgett received his A. B. degree from the University of Kansas, and has had three years of graduate work in the Union Theological Seminary and Teachers College, Columbia University.

REV. WALTER GETTY closed his work as Director of Young People's Work for the Presbyterian Church, South, on October first. He is now taking a vacation with relatives in Philadelphia. A successor has not yet been appointed.

1868—1927

W. E. M. HACKLEMAN

Friends of Mr. W. E. M. Hackleman of Indianapolis, Indiana, were shocked to learn of his death, which occurred as the result of an automobile accident near Springfield, Illinois, October 3. Mr. Hackleman was internationally known as a church song editor and leader, and was on his way to lead the singing at the 77th annual Illinois convention of the Disciples of Christ at the time of his death.

Mr. Hackleman's career as a musical leader began in 1885 when he became an evangelistic singer. Since then he has assisted in more than three hundred evangelistic campaigns and directed the music for more than five hundred conventions. His evangelistic work was not limited to his own church as he acted as leader for many other denominations.

Mr. Hackleman founded the Hackleman Book-Music Supply Company and has directed the publication of many general religious and educational books. His most recent accomplishment was the production of the "American Church and Church-School Hymnal," an innovation in modern hymnology containing as illustrations ten of the masterpieces in the field of religious paintings.

Possessed of great energy and ability, Mr. Hackleman was always willing to give of himself to the larger interests of church and religion. He will be greatly missed not only in his own church, but also in the field of church music to which he has made a splendid contribution.

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HOLIDAY HELP. Christmas ideas for all classes of the Sunday school. A great favorite. **Per copy, 35 cents**

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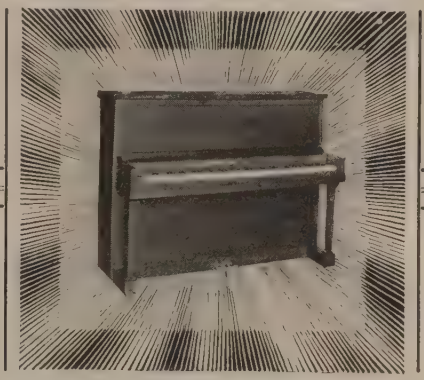

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NEW BOOKS

Purpose in Teaching Religion. By G. Walter Fiske. Pp. 244. Price $1.75. The Abingdon Press, New York and Cincinnati.

"Teachers of religion know *what to do* far better than *why they are doing it.*" It is this conviction that has led Professor Fiske of Oberlin to address himself to the problem, *Why Religious Education?* While shoals of books have been coming from the press on method and organization, he senses the need for a more adequate treatment of purpose in teaching religion. *Part One* of his discussion is a study of the objectives and principles of religious education developed historically. *Part Two* contains an analysis of current practice in religious education, with special emphasis upon the newer phases of the church school program. Taken as a whole the book is a valuable contribution to our publications in the theory of religious education. Its style is direct and forceful. His language is such that the rank and file of our church school workers may read with understanding. The positions taken represent for the most part views now held by professional workers in religious education. The book will be of greatest use, perhaps, in introducing these principles and ideals to the mass of church school leaders.

The cautious nature of the book may be illustrated by the author's treatment of the subject of *conversion.* "If the religious educational process involves a succession of changes, and conversion is just a spiritual change, why not discontinue to use the term?" Further on he says, "but the moment the youth makes his *final* decision for Christ he makes that significant turning which rightly orients and motivates his life." If the pupil, from earliest years, has been experiencing religious adjustment and growth in the fullest measure of his ability one is made at least to wonder what Professor Fiske means by a "final" decision. It would seem that he is struggling to reconcile two fundamentally divergent points of view.—*H. S. S.*

Right Living, Series II. By Maurice J. Neuberg. Pupil's Manual, pp. 150; Teacher's Manual, pp. 120. The University of Chicago Press, Chicago, 1927.

Thirteen lessons in the proolems of conduct for boys and girls thirteen and fourteen years of age. Each lesson begins with two or more "situations" illustrative of the problems under discussion and intended to be used only if they are typical of the life problems of the pupils. Each situation is followed by a series of questions. For each lesson there is given a list of references to source materials,—the *Bible, Rabbinic Wisdom,* and other sources. The pupil's book contains also detailed assignment questions and suggestions, and a list of stories. The teacher's manual is rich in suggestions for the use of the material.—*P. H. V.*

A Curriculum of Worship for the Junior Church School. Vol. III. By Edna M. Crandall with an introduction by Luther A. Weigle. Pp. 354. Price $2.00. The Century Company. 1927.

This book completes the three years of worship programs prepared by Miss Crandall for the junior age group. The programs are well planned and have been tested in various types of schools. Her correlation of worship and memory materials is exceedingly valuable. Junior workers need no introduction to Miss Crandall's material and will welcome this third volume of her work.—*G. D.*

Christian Conquests in the Congo. By John McKendree Springer. 151 pp. Price $1.00. The Methodist Book Concern, New York. 1927.

In narrative style Mr. Springer tells of the progress made in missionary work in Central Africa, where he and Mrs. Springer have been in the service for many years. He takes the reader with him on his journeys from one station to another, with clear descriptions of the native African, and the change, both inwardly and in outward appearance, of the cannibals in whose locality missions have been founded. The direct appeal from one native, who tramped nearly five thousand miles to reiterate his plea for a missionary, forms an interesting story in itself. The period covered is from 1913 to 1926, so that the reader has a glimpse of the Congo of the present day.—*E. P. R.*

Courtesy National Association of Book Publishers

Book Week, November 13-19

The Kingdom of Love. By Blanche Carrier, B. R. E. Teacher's book (with pupil's book bound in). 289+51 pp. Price $2.00; Pupil's book oound separately, $.25. George H. Doran Company, New York. 1927.

For a number of years the Dayton system of week day schools has commanded the attention of the continent. In this new unit of curriculum the supervisor of the Dayton schools is making available for general use one of the courses which has been developed through five years of experimentation.

The purpose in *The Kingdom of Love* is to present the life and teachings of Jesus to pupils of grades six, seven, and eight in a systematic and vivid way, related at every point to the experience of the pupil. The book contains twenty chapters,—intended to provide for approximately 34 weeks of work.

The material presented in each chapter is so rich that no teacher will exhaust all the possibilities in the time allotted. Miss Carrier has wisely left a good deal of the lesson plan to the imagination and initiative of the teacher, but on the other hand has supplied enough materials and references to provide guidance. A typical chapter contains a statement of aim, a suggested lesson plan, suggested discussion to bring the lesson before the class and again when the problem and source material have been presented, a lesson story with additional Bible references, suggestions for pictures and picture study, worship suggestions, hymn study, notebook work, and suggestions for outside activities.

The criterion of curriculum evaluation which is most often used today is, "Is it life-centered?" To answer that question for *The Kingdom of Love* will require a definition of terms. If we mean by *life-centered* that the present experience of the pupil must determine the starting point and content of instruction, then obviously this course does not fall within that category, for it begins with a definite content and purpose. If however we mean that it must be vitally related to life and become a conditioning factor in the pupil's on-going experience, then this course surely is life-centered. At every point the attempt is made to relate Jesus to the pupil's experience, and to make His ideals clear in terms of the life of today. Thus only could the objective be realized "that he (the pupil) shall desire to become Christ-like in his own everyday life, and to worship God in spirit and in truth."

The definite evangelistic aim of this course will be welcomed by many who have felt its absence from many of the current "experience-centered" courses.—*P. H. V.*

The Life of Christ. By Ernest D. Burton and Shailer Mathews. Pp. 390. Price $1.00. The University of Chicago Press, Chicago.

This is a new edition of a well known text-book for Sunday schools and other Bible study groups, which has been in use since 1908. A Teacher's Manual has been prepared to accompany this course.

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THE dawn of the twentieth century marked a definite turning point in the work of the Protestant Churches in America. Rapid development had been taking place in the field of secular education. The Church, always interested in education, became conscious that its own educational work as represented in the Sunday school and young people's society was not in keeping with the developments in the field of secular education. The Church was enlisting thousands of men and women to serve as officers and teachers in her Sunday schools and as workers with her young people; but few of these had had special training for their task, nor was there available any course of study which the Church might place in their hands to furnish them with the necessary equipment for their work.

Standard Training Course

Denominational leaders, singly and in co-operation, began a serious study of this problem and provided for the support and promotion of training work throughout their respective denominations. Working through the Sunday School Council of Evangelical Churches, a definite curriculum for training work was formulated and adopted and was designated as the Standard Training Course.

Cokesbury Training Course

In the course of time it became evident that the needs of all of the workers could not be met in a single training course. Many of the Sunday schools were located in cities, some were in towns, but the great majority of them were being conducted in villages and the open country. This situation called for the creation and publication of different courses and textbooks which would be specially suited to the needs of the workers in the smaller Sunday schools. The Cokesbury Press recognized this need and began the publication of a new series of texts which has been designated as the Cokesbury Training Course. This training course has been prepared under the best of educational supervision, and the responsibility of the Cokesbury Press is one of publication and circulation. Each text in this series has been, or is being, written by a person specially selected who is thoroughly familiar with the conditions of work in the small Church and who holds a sympathetic understanding of the problems involved. Each book is being written to meet a special need, not merely for the purpose of selling another book.

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The Standard Training Course, as originally outlined, was composed primarily of textbooks dealing with principles and methods. Such a course could, therefore, make but small provision for the inclusion of Bible texts. Since the Bible is to serve as the primary textbook in all teaching of religion, it became necessary to provide a series of Bible texts prepared by the ablest scholars to be had, written in nontechnical language and by men who hold a devout reverence for and devotion to the Scriptures. The Cokesbury Press has undertaken the issuance of such a series of textbooks and will continue their publication as fast as high-grade manuscripts are available. The purpose of this special series of Bible texts is to acquaint the lay teacher with the heart of the message of each of the books which constitute our Bible. There are a few introductory texts, the purpose of which is to orient the teacher with his Bible material. These are to be followed by a series of texts studying the Bible book by book.

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(The Publishers' Complete Catalogue Available on Request)

How to Teach Seniors. By Erwin L. Shaver. Pp. 212. Price $1.00. The Pilgrim Press, Boston and Chicago. 1927.

Here is another book by Mr. Shaver. How he ever gets time to do so many none of us know, but that is up to him and the spirit that presides over his midnight oil.

As a friendly wag said when the title of this book was read to him, "If they're college seniors, there isn't any way of teaching 'em anything!" These, of course, are seniors in the church school, but they too are not always easy to teach. This book is a living illustration of the way in which we have outrun the older ideas of teaching. When the author gives a chapter each to service activities, play and recreation, worship, diagnosing needs and interests, sharing experiences, interpreting experiences, and recognizing achievement, he has gone a long way beyond the idea of teaching upon which many of us were brought up, and it is well that this is so. Teaching here becomes a process of leadership that touches all of life. The book is one of the specialization units in the Standard Leadership Training Curriculum.—*P. R. H.*

A Project Curriculum for Young People. By Erwin L. Shaver. Pp. 222. Price $1.50. The University of Chicago Press. 1927.

The same day that brings this book along for review brings also an inquiry from New Zealand about "projects for summer camp work" which is but an indication of the widespread interest in the project idea. Mr. Shaver stands in the country as an able exponent of the project, both in principle and practice. Leaders of youth are naturally interested in it. They will find in this book three important elements, first, a presentation of the nature, method, and possible content of such a curriculum; second, a guide in using the author's separate courses as projects; and lastly, plans for eighteen projects in addition to the ten published separately. We suspect that Mr. Shaver's eighteen outlines will blossom as separate booklets before long, and hope they will. This book should be in the hand of every teacher-leader of youth whose eyes are not inseparably glued to the beaten track.—*P. R. H.*

Christianizing Our Community
A Christian's Education
A Christian's Patriotism

The Other Fellow's Religion. By Erwin L. Shaver. 50-60 pp. each. Price 50 cents each. The University of Chicago Press, Chicago. 1927.

Here are four more in the series of projects for young people prepared by Mr. Shaver. There are now ten of them off the press. They deal with actual problems faced by young people in adjusting themselves to modern life on a Christian basis. The teacher who looks for the ordinary lesson course with its neatly labelled pellets of facts to throw on successive Sundays will not find such here. Each course has suggestions as to organization, enterprises for small groups of the class, or sub-projects, suggested programs, directions as to securing results in Christian character, and abundant reference and source materials. Such courses require thinking rather than sheep-like imitation on the part of the leader. They should be used in connection with the author's book "A Project Curriculum for Young People" reviewed above. Try one of them!—*P. R. H.*

Problems in Living. By May K. Cowles. Pupil's Manual, 130 pp; Teacher's Manual, 82 pp. The University of Chicago Press, Chicago. 1927.

This course of lessons has grown out of the author's work in the week day schools of Van Wert, Ohio. It was worked out with seventh grade pupils and is intended for use in junior high school grades. It is an attempt to help young people in facing the issues involved in the problems of conduct which they must meet in life.

The problem is usually brought before the class by means of a problem "case," involving some form of misconduct. From this starting point a discussion is initiated leading naturally into the source materials. An attempt is made in a few instances to present material from the Old Testament in contrast with Christian teaching, with a view to lead the pupil to an appreciation of the background out of which it grew and the development which has taken place. Among the source materials are included also some selections of an inspirational nature. Section II of the book is an attempt to teach the ten commandments from the approach of present life problems.

This course is rich in suggestions and will be welcomed by many teachers. Its evaluation will depend on the particular educational theory held by the critic. It is obvious that the "life-situation" approach is used as a vehicle for carrying a set group of problems, rather than as the determining factor in the selection of these problems,—which may be a virtue. To the present reviewer the greatest weakness appears to be the danger that the course may become nothing more than a discussion *about* life rather than leading to Christian *living*. The only suggestions offered under the head of *pupil activity* concern themselves with copying, memorizing, writing an essay, and giving illustrative instances!—*P. H. V.*

The Missionary Education of Beginners. By Jessie Eleanor Moore. Pp. 133. Missionary Education Movement of the United States and Canada, New York. 1927.

A most interesting, helpful and needed treatment of missionary education of four- and five-year-old children. The entire book is based on a very careful study of child nature. It is a guide to teachers for initiating "a set of graded experiments in social living" and not merely for teaching *about* missions.

Miss Moore says, "religious education is teaching a child to give his life in service in his world," and that missionary education is "practice in world brotherhood."

World friendship is lifted to a high plane of "activity with a service purpose behind it," motivated by a desire to share the Father's purpose.—G. D.

Our Church. By John Leslie Lobingier. University of Chicago Press, Chicago. 1927.

This is a study course for high school age young people. A pupil's manual and a teacher's manual are provided. Provision is made for discussion and the carrying out of constructive enterprises by the members of the class. The results of this are to be recorded in the pupil's book. An admirable course for groups of boys and girls already committed in interest or purpose, or both, to the church and that for which it stands. —*P. R. H.*

Children of the Second Birth. By S. M. Shoemaker, Jr. 192 pp. Price $1.50. Fleming H. Revell Company, New York.

An Episcopal clergyman, in his work in an old down town church in New York City, gives an intimate view, often in the words of the person himself, of the spiritual adventure entered upon by college men, a minister, a social worker, a newsboy, a musician, a prodigal, church "Pharisees" and others. Suggestive to religious educational workers who may be inclined to neglect the individual in the press of program and organization.

Prophets of the Dawn. By William Pierson Merrill. Pp. 173. Price $1.50. Fleming H. Revell Co., Chicago. 1927.

Here are seven meaty chapters written in popular style setting forth the key messages of Amos, the Pioneer; Hosea, the Poet; Isaiah, the Statesman; and Micah, the Tribune. Dr. Merrill finds in their teaching the genesis of the religion of the Spirit as over against the religion of authority and institutionalism. An appealing book for minister and layman alike.—*H. S. S.*

The Spirit of the Street. By Priscilla Holton. Pp. 157. Price $2.00. The Pilgrim Press, Boston and Chicago. 1927.

The author, who has just returned from China, has given us here a delightful collection of true stories of Chinese life. Workers with primary or junior children have an opportunity to develop a real friendship between the members of her group and the children of *The Spirit of the Street* through these stories. —*G. D.*

How Shall Country Youth Be Served? By H. Paul Douglass. Pp. 259. George H. Doran Company, New York. 1927.

The author of this book has rendered a great service in the way of directing the attention of leaders to the problem of serving country youth. He has compiled a great mass of data through a series of field investigations made community by community in fifty-three counties taken from all sections of the United States.

In his work the author faced two major problems of rural work: first, how to naturalize externally promoted movements within rural communities; second, to study the reaction of rural people to simultaneous appeals from numerous national agencies.

The book will be of most value to leaders of the Young Men's Christian Association, the Young Women's Christian Association, the Boy Scouts of America, the Girl Scouts, and the Camp Fire Girls. Some consideration is given to the Junior Extension Clubs of the United States Department of Agriculture. There is little attention given to what is being done in the thousands of rural Sunday school classes and departments, and through the many inter-church young people's councils of religious education.—*R. A. B.*

Autobiography of a Cathedral. By Louis Howland. Illustrations from drawings by Joseph Pennell. 184 pp. Price $1.50. The Century Company, New York and London.

Books Received

Manual of Christian Beliefs. Edwin Lewis. Pp. 152. Price $1.50. Charles Scribner's Sons, New York.

Family Devotions. By Howard Chandler Robbins. Pp. 183. Price $1.75. The Century Company, New York.

Lesson Commentary for Sunday Schools 1928. Pp. 322. Price $1.75. United Lutheran Publication House, Philadelphia.

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What Can a Man Believe? By Bruce Barton. Pp. 253. Price $2.50. The Bobbs-Merrill Company, Indianapolis.

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A Program for Religious Education Sunday

(Continued from page 23)

A Prayer

Lay upon the conscience of every teacher the divinity of his employ. Give him the enthusiasm of his opportunity. Show him the beauty, the majesty, of his calling, the marvel of his art, the proper pride of his craftsmanship! Make every parent realize that the best gift in his power for the child is the school! Lay deep in every child's heart an unshakable ambition to learn, to know, to come to mastery. And unfold to us increasingly what education means! Shake from us the ghost grip of the past, the narrowing hold of tradition, while we still preserve what is good. Deepen, broaden, enlarge our conception of the school. Make us glad to spend more for it, as the best of all investments for the security of the world. And show us that there can be no salvation for the race that does not first mean salvation for the child, by striking from his brain the chains of ignorance, from his heart the iron rim of superstition, and from his hands the curse of the unskilled. —Frank Crane.

* * * *

Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit.—Woodrow Wilson.

* * * *

All of our learning and science, our culture and our arts, will be of little avail unless they are supported by high character. A trained intelligence can do much, but there is no substitute for morality, character, and religious convictions. Unless these abide, American citizenship will be found unequal to its task.—Calvin Coolidge.

* * * *

The home is always the supreme nursery of religion. It not only furnishes ideas for the growing boy, but what is vastly more important, it forms the sub-conscious life, the sub-soil of all his thinking and of all his sentiments.—Dr. Rufus Jones, *in Forum Magazine for June, 1926.*

* * * *

A man who is educated in mind but not in morals is a menace to Society.—Theodore Roosevelt.

What Sort of Reference Helps Would I Want?

I might find suggestions in these:

Books

Character Building in a Democracy, Athearn, Chapter I.
Social Theory of Religious Education, Coe, Chapter II.
Education in Religion and Morals, Coe, Chapter II.
The Teaching Work of the Church, Weigle and others.
Purpose in Teaching Religion, Fiske.
Method in Teaching Religion, Betts and Hawthorne, Chapters I and III.
Educational Task of the Church, Bower
Principles of Religious Education, Emme and Stevick, Part II

Former Numbers of This Journal

In previous issues of the *International Journal:*

Additional Quotations, March, 1927, p. 6
"Why Religious Education?" January, 1925, p. 8
"Essentials of Religious Education in a Local Church," October, 1924, p. 33
"Religious Education in the Family," October, 1924, p. 34
"The Goal of Religious Education," October, 1924, p 41
"Religious Education in Christian Citizenship," Jun 1926, p. 30
"What is Religious Education?" June, 1926, p. 24
Dedication services for church school officers—Jul August, 1927, p. 18, and September, 1927, p. 40
"Educating Children in the Use of Money," Octobe 1927, p. 10
"Worship in the Home," November, 1927, p. 13

Other Magazines

Child Study, for October, 1927. A religious educatio number.
Good Housekeeping, October, 1927, "Religion in Educa tion"
Children, October, 1927

An Experiment in Creative Dramatics

(Continued from page 22)

The two essential characteristics of this form o dramatic activity are: (1) that it should rise out of th experience of the pupils, that is, their reading, clas work, or everyday life; and (2) that the pupils take large part in creating the characters, formulating th play with its acts, scenes and lines, and suggesting th stage-setting and the costuming.

Interest in a play which is the pupils' own creatio and spontaneity on the stage are especially eviden here. However, it must be noted also that this typ of play will lack something of the artistry in plot an lines seen in a good prepared drama.

Probably the greatest result achieved in the live of the pupils through the medium of creative dra matics is the development of skill in analyzing need and meeting them in the best possible way with th available resources.

Creative dramatics may be used to enhance th children's appreciation, understanding, and memor of a good story. In a more vital way it may be use to help the children to see needs in their own imme diate environment and either meet these needs them selves or inspire others to do so. These needs migh well be much more "close at home" than those referre to in the dramatization presented here, such as com munity welfare or home cooperation.

ANNUAL MEETING OF THE INTERNATIONAL COUNCIL, 1928

Hotel Sherman, Chicago, Illinois

Wednesday, February 8
Special Conference on Vacation Church Schools

Thursday, February 9
Special Conference on Weekday Church Schools

Friday and Saturday, February 10-11
Professional Advisory Sections

Monday and Tuesday, February 13-14
Committee on Education

Wednesday and Thursday, February 15-16
International Council of Religious Education